Twenty-Seventh Year of Publication

Church Management

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March, 1951 • *Volume XXVII* • *Number Six*

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Selected Short Sermons
by Earl Riney

Easter is the most thrilling day of the entire church year.

* * *

Each Sunday should remind us that Christ was victorious over the grave.

* * *

Without faith in the resurrection there is an awfulness about death.

* * *

Faith in the resurrection will change the whole quality of our lives.

* * *

Easter is the annual reminder of a spiritual event.

* * *

The resurrected Christ won for man the most singular of all triumphs.

* * *

The resurrection of the body includes the immortality of the soul.

* * *

Too little is said from the pulpit about heaven.

* * *

Often God waits to reveal Himself in places that seem Godforsaken.

* * *

Easter is the glorious miracle which God works in the soul.

* * *

Resurrection comes as the result of one's putting his will at God's disposal.

* * *

With the resurrection of Christ a new day dawned.

* * *

Through the suffering and resurrection of Christ, God restores humanity.

* * *

As Christ arose from the dead believers shall share his life.

* * *

Life takes on a new and glorious meaning, when we think of what the eternal God has promised through Christ.

* * *

What kind of a person must I be, to be deemed worthy of membership in the heavenly society?

* * *

At Easter let us not forget the resurrected life as well as the resurrected body.

* * *

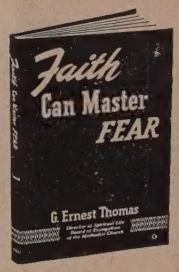
We so often wear our lives away seeking after things which have in them no eternal value.

* * *

Make it a rule, and pray to God to help you keep it, never, if possible, to lie down at night without being able to say: I have made on human being a little wiser, a little happier or a little better this day.

Revell Books for Lent

FAITH CAN MASTER FEAR
G. ERNEST THOMAS



People so often ask, "Where can I find peace of mind?—Where can I find peace of soul?" Here are the Christian answers—direct from the Word of God. The author, taking the Christian point of view, draws from the knowledge of human nature modern psychology has revealed, and describes the faith that can drive out doubts and fears. A book for those who seek to bolster their faith.

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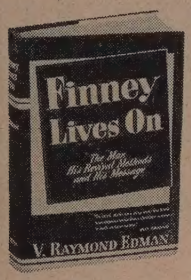
The Man, His Revival Methods, and His Message
V. RAYMOND EDMAN
Introduction by John W. Bradbury



Again "Finney lives," the reader can hear his voice: he can sense his purpose and feel his spirit. Writing with the simplicity of a true scholar, Dr. Edman has brought the life and work of Charles G. Finney, dean of American Evangelists, back to our hearts. Now that the fire of Revival is again ablaze, this publication is more than ever both timely and significant.

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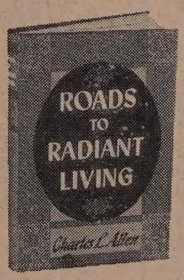
ROADS TO RADIANT LIVING
CHARLES L. ALLEN



Both humble and spiritual this enlightening book pierces, like a sunbeam in a darkened room, the soul of the reader. Doctor Allen has taken fifty-one short "heart-side talks" and combined them in one inspiring volume. Each of these golden nuggets glorifies the commonplace and points out near directions and adventures to those seeking light and truth. Here is inspirational reading at its best!

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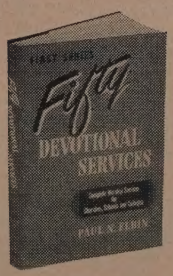

Out of his fifteen years of experience, the author has combined an up-to-date manual of ready-to-worship services together with the rules and the responsibilities of leadership. Whether the service be short or long, the leader, experienced or a novice, has at his fingertips a wealth of usable material. Includes services for almost all occasions. Invaluable to the minister and lay person alike.

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THE EDITOR'S DRAWER

Chinese Conversions

A release from a news agency has set my imagination soaring. According to the report religious revivals in the army of Nationalistic China have brought about the conversion of many of the soldiers in Chiang's army. The news writer becomes a commentator and suggests that once indoctrinated with Christianity these men should become stalwart warriors in the armies of democracy.

There seems to be one possible catch in the idea. Suppose that these new Christians take their New Testament seriously, and learn as have so many Eastern Christians, that the spirit of the Nazarene is a long way from that of the modern military establishment. It is quite possible that they will reach the conviction that their good earth is preferable to guns and tanks.

What happens then?

William H. Leach

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Ministerial Oddities

Collected by Thomas H. Warner

Distinctive Characteristics

Reynolds' News says that Rev. Cyril Deeprose is a man of parts. He was brought up as a Methodist, baptized as a Baptist, ordained as a Congregational minister, and claims to have been inspired in his pulpit addresses by a "dead" Church of England parson. In 1947 he was minister of Holloway Road, North London, Spiritualist Church.

* * *

Explaining that he lacked the energy to be a minister, a Unitarian pastor, John W. Eager, resigned his pulpit in 1947 to become a shipyard worker. The thirty-one-year-old former army chaplain said he was quitting as pastor of the Marblehead Unitarian Church, because "I do not possess the physical energy to make of my ministry what is expected if I must devote my life to it."

* * *

It was said of Angell James, the longtime minister of Carrs-lane Church, Birmingham, that the man himself explained his successes. He had the build and appearance of a country gentleman. He was essentially a friendly spirit, ready always for a cheerful talk and a merry jest. He had a practical mind and transacted religious business without religious phrases. Certain things must not be done on Sunday. If he used his horse on Sunday he compelled it to keep the Jewish Sabbath on Saturday. He kept a monthly fast.

* * *

Charles Haddon Spurgeon was tactful. An actress introduced his name into a comic song. Being criticized for it she wrote to Spurgeon for his opinion. He replied: "I feel sure that I may leave what is purely a question of taste in your hands." The song was at once withdrawn.

* * *

But Spurgeon could be angry on occasion. He was disturbed by the tang, tang, tang of a bell of a mission church whose service began thirty minutes later than the Tabernacle service. He wrote a letter to the rector asking if he knew "what the law had to say about annoying a neighbor." Canon Palmer made the Christian reply: "I do not know the law about annoying one's neighbor, but I do know the gospel. The bell shall ring no more." Spurgeon sent an appreciative answer.

* * *

A writer wonders how so keen-minded and large-minded a man as Spurgeon could have become identified

(Turn to page 56)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVII
NUMBER 6
MARCH, 1951

Is There a Modern Evangelism?

EVANGELISM is not dead. The churches have learned new techniques for ingathering but evangelism is still a needed method. Even revivalism, as much as it has been denounced, possesses some merits worth while. Revivals moved men to conviction. That is more than some visitation campaigns do.

Revivalism, however, is not synonymous with evangelism. Evangelism is a much larger, more inclusive thing. There is need for it. It is pleasing to find many denominations experimenting with new forms in an effort to eliminate the offensiveness and extravagance of some of the old time patterns and still bring conviction.

Here is an evangelistic program I would like to see get a good trial. It will be based primarily upon two features. First will be the public meeting. Second, the counseling period.

The public meeting would be an evening meeting. Get a preacher of unquestionable character and theological ability who also can put the Christian truths in the language of present day society. Give the finest interpretation of the gospel that is possible. Supplement the preaching with the best music available to the church. If necessary, get a name soloist. Preach the word courageously and unflinchingly. Men are still sinners and they need the gospel of Christ.

I would put the counseling period the next day with sessions during the noon hour and the afternoon. Use the noon hour when employed men and women can come. Use a second period later for those who have more time on their hands.

For this period the church should get the best counselor who can be secured. It needs one who can meet the individual on his own level and lead him to higher avenues of thought. The counselor needs to be a man, or woman, with a basic training in Christian psychology. He probably will not be the pastor nor the man who does the preaching.

Frankly, we have never known of this combination being tried. Perhaps you have. If so, tell us about it. We do know churches which have come pretty close to it. The services of Byron Green have the two features but the counseling is done by groups. We think it better if the work is with individuals.

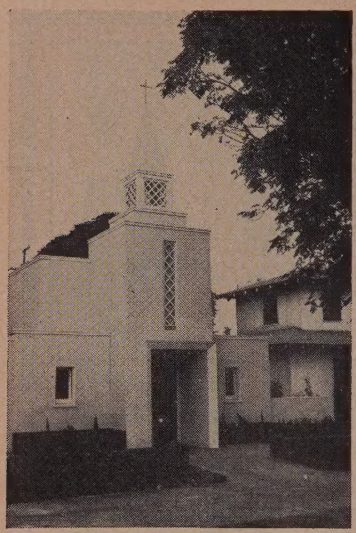
Perhaps some reader will think well enough of this idea to plan such evangelism in his church. Wouldn't it be an interesting experiment?

Crowded Churches Discourage Attendance

IT is proverbial that a small congregation in a large nave discourages church attendance. But not many of us have stopped to realize that a crowded church nave, Sunday after Sunday, likewise keeps people away.

The Grosse Pointe Memorial Church of Grosse Pointe Farms, Michigan, has recently completed a survey of its own situation together with that of twenty-four other churches in the large membership class. From this it has deduced that when the congregation repeatedly fills the church the ratio of attendance to membership begins to slip. Here are two items from the survey:

> During the past twenty years our membership has increased 246 per cent and our attendance at church on Sunday mornings only 29.2 per cent. In other words, the membership has increased eight times as fast as the attendance.
>
> Twenty years ago the percentage of average attendance to total membership was 61.5. It is now 28.



Exterior of the Little Church

THE LITTLE CHURCH
Dinuba, California

This little church which is set apart for the worship of children has child officers, child choir and child preacher. An adult minister, however, gives direction to the work. The $10,000 building is a gift from Mrs. George Gilmour, successful business woman of Dinuba, who was the primary superintendent of her own church school. It was given in memory of her husband. Though adults are not permitted in the building, certain windows have transparent glass through which they may watch the services.

Larry Belan, 8 years old, is minister for the day

The attendance each Sunday is above the pew capacity. Chairs are necessary. The church has two alternatives to serve more people. One would be to build a larger church. The second one, and the one we think is in tendency with the times, is to introduce a second service on Sunday.

Frank Fitt, minister of the church, advises us that in the survey of twenty-five churches made by his church it was found that the introduction of the second service Sunday morning always increased the total attendance for the day.

People may not like to worship in empty churches, but at the same time it is evident that the average person finds overcrowding nonconducive to the spirit of worship.

In Time of Peace Prepare for War

ONE day back in 1940 our office received two inquiries for services to use in dedication of Christian and national flags. We were able to supply the item and began to publish such material to aid our readers.

It was not many months after that we began to receive inquiries for services to dedicate honor rolls and service flags of the men who had entered the military service of the nation. That was step two.

Soon there came a demand for another service—one to dedicate a window to men in the armed services. Following this there were other memorials to be dedicated to servicemen—altars, honor rolls, chapels, recreation rooms, etc.

The next demand was for memorial services for those killed in action. With these were requests for burial services for those who gave their lives to the nation. These continued with growing rapidity up to the end of the war.

Then, finally, requests for a service for dismantling the service flag.

Last month we again had several requests for services to be used in dedicating the Christian and national flags.

We will want to supply such items of course. They will appear in the issues of *Church Management.* We will serve pastors seeking to strengthen the faith of men and women in the service and the families from which they come.

But it is a vicious circle from which we hoped our day might be spared.

What Do We Lack?
*A Guest Editorial by George Swann**

WE do not lack church BUILDINGS. Travel anywhere in the United States, and as you get in sight of almost every village, one of the first things you will see will be a church spire. Nearly every town has from one to four churches. The cities are full of them. Some cities have the equivalent of temples. Go to Europe, and you see cathedrals. No, we do not lack buildings for God and righteousness.

(Turn to page 68)

*Minister, Edenside Christian Church, Louisville, Kentucky.

HE SET THE QUALITY OF CHURCH MUSIC

The Life and Character of Johann Sebastian Bach

*by William Forshaw**

The year of 1950, bi-centenary of the death of Johann Sebastian Bach, was filled with special music festivals in his honor. His music will continue to satisfy lovers of harmony. Ministers should know the story of his life.

SACRED music was a passion with Bach. Indeed, he lived for it and in it with abandon. The motif of all his work was the glory of God. The inspiration of his marvelous compositions lay mainly in the Holy Scriptures, and secondly in the Reformation theology of Martin Luther, whose extensive writings he both possessed and read diligently. In that theology which stressed the free access of the soul to God, Bach lived and died gloriously. Few other men have ever lived in such complete, constant, and joyful awareness of God's presence as he did. So happy was he in it that he longed throughout life for death that he might live in that presence in all the fulness of life eternal. There is a poignant, melodic simplicity in his composition, *Come, Sweet Death.* The very last piece he wrote is entitled *Before Thy Throne I Now Appear.* In it are utter reverence, stateliness, humility, and serenity.

In German "Bach" means "brook." Beethoven once remarked that it should have been "ocean," not "brook," because of the composer's greatness. In the mind of Bach were amazingly interwrought musical genius, a tropical imagination, and pure religious feeling. His influence on musicians as a source of inspiration has been unbounded. It perhaps was never before so powerful as it is now. In the last generation one of the most devoted and eminent interpreters of Bach, both in playing before vast audiences the great organ compositions and in his scholarly notes on them in special editions of them, has been Marcel Dupre, the famous organist of St. Sulpice, Paris, who has made several tours through the United States. Some of the finest tributes to Bach this year have come out of France. One writer, full of admiration for him, but not blind to his faults as a man, showed finesse when he observed that Bach could hardly be called a saint, but that he could well be described as a saintly being.

Without a peer in his lifetime as an organist, not excepting his contemporary and possible rival, Handel, he also distinguished himself as a boy with his voice, as a youth with his violin, and later as a conductor of choirs. His productions of Cantatas, to the number of 295, of numerous Chorales, Preludes, and Motets, Fugues, and incidental pieces in celebration of birthdays, were truly phenomenal. Then there are the great *St. Matthew Passion,* the *St. John Passion,* and the *B-Minor Mass,* to hear which is to receive original, profound, and purifying impressions of the sufferings and death of our Lord. Bach has given to the Protestant Church the best of its music. In a recent short sketch of his life by an American he has been styled "The Fifth Evangelist."

To set up a firm pedestal for one's own tribute to this great man, let us note what famous men of music thought of Bach. While Bach himself knew that he was pre-eminent as an organist, he had no idea that his compositions would be treasured as outstanding works. They were as a matter of fact almost forgotten for nearly a hundred years after his death. Eighty years after it Robert Schumann and Mendelssohn met in Leipzig where Bach spent the last twenty-seven years of his life. They both worked hard for the cause of Bach, reviving his greatest pieces, like the *St. Matthew Passion,* for instance, advocating the preparation of a first edition of all his principal works, and the erection of a monument to him. Schumann was shocked that no one seemed sure of the exact location of his grave. In Leipzig also was Mozart in 1789. Then, thirty-three years old, he knew Bach only by hearsay. On this visit he was invited to the old St. Thomas School where for many years Bach was head of the music department. The choir sang for Mozart one of the master's double-chorus motets, *Sing Unto the Lord a New Song.* When it had rendered but a few measures Mozart was startled with amazement at its beauty and power, and at the end he cried out with joy: "What is this? Now, there is something one can learn from." He insisted on seeing all the motets of Bach that were in the school. Then, spreading them on chairs, his knees, and on both hands he was lost to everything else until he had gone through them all. In these, many familiar passages of Scripture, like Psalm 23 and Messianic texts in Isaiah, are illuminated and glow with new meaning for us.

Born 1685

Bach was born in 1685, in Eisenach, Germany, a small town in Thuringia, of which Weimar was the capital city, a region associated with Luther and Goethe. His father was the court musician. He died when Sebastian was only ten, but had already taught him the violin from a tender age. Now an orphan, for the mother had pre-deceased her husband by several years, the boy was placed in the care of an older brother who himself died five years later. So, at fifteen, Bach found himself alone in the world and apparently destitute of the necessities of life and further prospect of education. His extraordinary musical talents, however, had been recognized, and he won a scholarship in a well known school of music at Luneburg. At seventeen, he obtained a minor musical position at the Court of Weimar. Rapidly he advanced to organist in the town of Arnstadt, then in Muhlhausen, a larger town, then at Weimar, where he was soon promoted to concert master, and where he began his great career as a creative musician, there writing some of his best organ pieces and Cantatas.

While at Muhlhausen Bach at the age of twenty-two married his cousin, Maria Barbara Bach, daughter of an organist. Seven children were born of this marriage, which was filled with happiness if not with great prosperity. In 1721, then a widower with four children living, aged twelve, ten, nine and eight, he married again. He was thirty-six and his bride, Anna Magdalena Wulkens, twenty-one. It was to prove an exceedingly happy union.

*Minister, Union Congregational Church, La Jolla, California.

Anna was not only a careful housewife who loved the children of the first marriage, but also an artist in music, with a good soprano voice which Bach assiduously trained. She copied music for her husband and taught her children to do it. Of this second marriage thirteen children were born. Of all the twenty only five survived their father. Two of the sons, Philip Emmanuel and Johann Christian, became more famous and prosperous than he, but time has shown that they were not nearly his equal.

In 1723 Bach accepted a post as cantor in the Thomasschule in Leipzig, and there he remained for the rest of his life, and there fulfilled the most imposing period of his illustrious career. With the position went the work of directing the music at the churches of St. Thomas and St. Nicholas. Then a choir usually consisted of twelve voices assisted by eighteen instruments. A service ran from seven to noon. The church was not heated in the winter. During the one-hour sermon the choir would retire to a small room that was warmed, and there was required to read a sermon in lieu of listening to one. Then it would return to the church for the remainder of the service.

Bach injured his eyesight when a boy by copying out by moonlight a long musical composition which, because of his brother's prohibition, he could obtain for himself only this way in secret. Even the staves for music had to be drawn by hand in those days. To save them from probable neglect Bach formed the habit of copying out the works of Palestrina and other composers of distinction: a remarkable expression of his humble, self-effacing devotion to music. His eyes ever laid on the altar of sacred music gradually grew weaker and by 1747 he was blind. Two years later he submitted to an operation by a famous English eye-specialist, but it was unsuccessful. The strain of it impaired his robust health and he died a few months later at the age of sixty-five, on July 28, 1750.

For two hundred years the Bach family produced great musicians, which in itself is an astonishing record. Genius is hard, if not impossible, to explain. Shakespeare, for example, had no great ancestors or descendants. In the life of Handel or Mozart there is no hereditary line of musical power to correspond with that of Bach. One of Bach's ancestors was Veit Bach, born 1550, a baker, who loved music so passionately that he used to take a guitar with him to the mill and play it as the grain was being ground, quite unconscious of the noise, so concentrated was he on his music. Bach used to say that this habit gave to Veit a rare sense of time in music. A son of Veit, Hans, born 1580, was the real musical ancestor of the family. A carpet-weaver by trade, he also led the life of a professional musician. He was a cheerful, witty, and beloved person. Two of his sons were organists.

The term "The Bachs" became almost synonymous with "musicians." All the family loved music for its own sake, regardless of reward or public recognition and acclaim. They were men of high integrity and mentality; splendid citizens, all of them; lovers of the best in life, at a time when, as a result of the Thirty Years' War, Germany had fallen into a low state, in which was a general intellectual and artistic collapse. These fine qualities came into full bloom in Johann Sebastian, and help to account for the splendor, the magnitude, and the religious temper of his incessant labors in music, both as a player and a composer. His immense strength operated without self-consciousness, making him unaware of the real greatness of his work. He himself did nothing to make his magnificent Cantatas or "Passions" known.

The Bach clan was bound together by a warm attachment of esteem, congeniality and affection. Since it was impossible for them all to live in the same town they made it a point to meet somewhere once a year. Some came from Upper and Lower Saxony, and some from France. They met either at Eisenach or Erfurt or Arnstadt. They were all organists or town musicians or choir-masters, all connected with church life. On meeting the first thing they did was to sing a Chorale. Then they improvised folk-songs, some of which were comic and some rather coarse. Gradually their spirits rose, hilarity ran high, and the company finally fell into uncontrollable laughter. Bach himself was a charming, hospitable host, kind to stranger and friend alike.

Of the personal appearance of Bach there is no picture that is at once reliable and satisfactory. An original portrait made by Hausmann in 1746 and still in existence has been painted over and restored and therefore has lost some of its authenticity. Another one by the same artist was done in 1723, the year that Bach went to Leipzig. In this one, which is in a private collection in the United States, the face is not so full as in the later one, is pleasanter, and the form more slender. All the pictures of Bach show him in a wig which hides the contours of his head and his hair (if he had much). Usually, the face is in full exposure, displaying a large nose, a prominent under-jaw, heavy eyebrows, tightly compressed lips, and eyes that betray their weakness. Severity is in the expression, and a trace of stubbornness, a trait that broke out in him in the more commonplace affairs of life, when he felt himself imposed on in business matters or by incompetence in his assistants. It is generally considered an ordinary face, and scarcely comports with his genius. Probably it would be transfigured when he was at the organ or when composing his inspired works.

Genius Is Hard Work

What sort of man was this musical genius? His life was centered in religion which he served faithfully and earnestly through music. He had spells of gaiety which are preserved for us in his wedding and birthday Cantatas, in which fantasy and humor had free play. So devoted was he to his work that he travelled little outside of Thuringia, in this respect quite different from Handel, as he was also in the simplicity of his dress and mode of life. In his home Bach lived a simple life of kindness, honesty, broad culture, and hospitality. Any lover of art could visit him at any time and be sure of a cordial and sincere welcome. He mixed freely in the literary and university society of Leipzig where he became an outstanding citizen, respected for his wonderful home life, cultural eminence, and strong character. Despite his occasional attacks of obstinacy and irritability, he was in ordinary intercourse usually amiable and modest. Towards other musicians he was always benevolent, entirely free from envy, and disposed to give generous appreciation rather than adverse criticism. He seldom volunteered any opinion of them. Whenever asked for a judgment on candidates for a position as organist his impartiality never failed him, for he was incapable of injustice or unfairness. More than once he lost temporary favor through this integrity. The same honesty of opinion was exercised when his advice was sought on organs. If anyone wanted to know how he had managed to bring his art to such perfection he would say: "I have had to work hard; anyone who will work equally hard will be able to do as much." There was true modesty. Sometimes he would say: "All you have to do is to place your fingers in the right place at the right time and the instrument will do the rest." As an organist he was practically self-taught. In his youth he would often walk twenty-five miles to hear an old Dutch organist play.

Bach was a good business man, and left a considerable estate at his death, but hardly enough to warrant the charges of some of his contemporaries that he was avaricious. It is true that he was economical and exacting in the

matter of money. That is not surprising in view of his large family and his rare devotion to it, together with the fact that his salary was never munificent. He received extra income from funeral fees; and one year he lamented that the people of Leipzig found so little pleasure in dying as to keep the fees too low for his convenience. In one of his early positions his meagre salary was supplemented by several cords of wood and three pounds of fish per year. When he accepted the post at Leipzig he had to sign the following agreement:

To set the boys a shining example of an honest, retiring manner of life, to serve the school industriously, and instruct the boys conscientiously.

To bring the music in both the principal churches of the town into good estate. To arrange the music in the church that it shall not last too long, and be of such a nature as not to make an operatic impression but rather incite the listeners to devotion.

Not to go out of town without the permission of the Honorable Burgomaster.

Always to walk with the boys to the cemetery for burials. (A practice which he had to follow in wind and rain, which was not in the best interests of his eyes and his health).

Whatever the emoluments and whatever the financial shrewdness of Bach, the sad story is that his widow was in distress some years after his death and died a pauper. At his death there were four minor children in the family, the youngest being only nine. The mother sold some of the manuscripts to make some money. The eldest daughter never married and drifted into poverty. Beethoven once sent a contribution to a fund on her behalf, calling her in a note "the daughter of that immortal god of harmony."

A good index of the values of life which Bach habitually cherished is the will that he had made out, carefully listing all his possessions. Nineteen musical instruments are on the list—violins, violoncello, harpsichord, viola, little spinet among them; sacred books: Luther's Works in fifteen volumes, besides his Table Talk and his Psalm Commentary; Tauler's Sermons; Josephus, History of the Jews; and many other volumes by well-known theological writers of that time. Not much cash is listed, and there are some outstanding debts. There is considerable silverware and pewter. The whole will bespeaks a man of substantial character, of liberal culture, modest tastes in dress and personal indulgence, and religious through and through.

Faults there were in Bach. He was weak as a disciplinarian in the St. Thomas School. He often quarrelled

(Turn to next page)

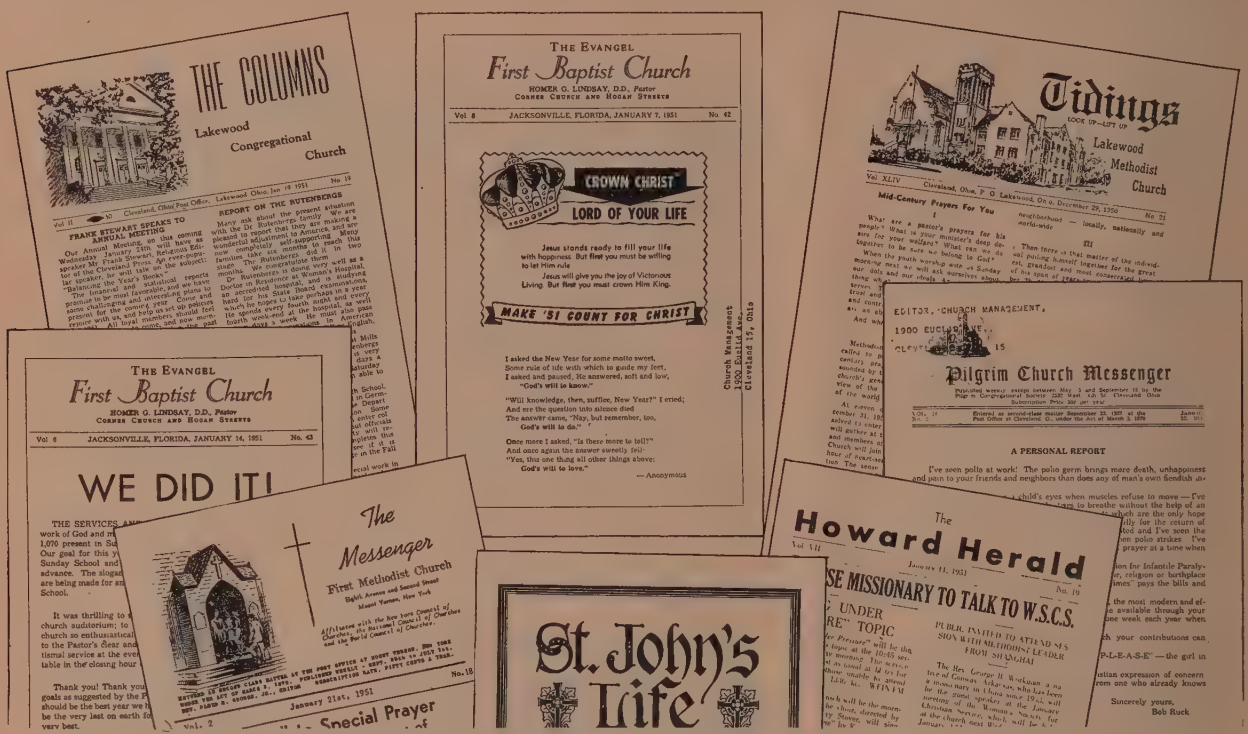
THREE CROSSES

Three Roman crosses against an ashen sky.
Three men trudging up the path to die.

One cross was for a robber who stole his neighbor's gold.
For paltry gain and fleeting wealth his ugly soul was sold.
With club and gun he stalked the road, seeking out his prey,
With mask-ed face and muffled tread he went his cruelsome way.
He built himself a mansion and took his earthly fill.
Now, he ends his guilty life on a cross against the hill.

One cross was for a leader who stole his people's soul.
With loathsome trick and clever wit, he turned them from the goal;
Killed their dreams of freedom, wooed them from their God,
Laughed at the confusion of those he planned to rob.
His speech was soft, he prayed aloft; and mingled with the great.
For him there was a barren cross erected by his hate.

One cross was for our Master; Him we shall never forget;
For he gently poured His Father's love, on every one He met.
He healed the sick, made blind eyes see, helped the faint heart beat;
Mercy, truth and judgment were the pathways of his feet.
He robbed no man; he helped the weak; made the dark hours bright,
For Him a cross upon the hill led on to realms of light.



CHURCH PAPERS ARE ESSENTIAL PUBLICITY **(See Article on Page 13)**

Johann Sebastian Bach

(From page 11)

with the rector who, he thought, put other studies before music for the boys, and was several times on the verge of resigning his position. He was quick-tempered with assistants who did not meet his requirements for skilful, practiced workmanship; it is said that once he flung his wig at one of them who was bungling a piece and called him a "cobbler" who ought to be mending shoes instead of playing an organ. He was in continual strife with the officials of the school and the churches, for whom he was too advanced and great a musician and personality to be understood and appreciated at his real worth to them. As an uncompromising and indefatigable idealist Bach often fell out of step with the realist of mediocrity. None of his peers could question his pursuit of the highest in his profession as a teacher of music, or his originality and eminence as an organist and a composer, or his unswerving purpose to live and toil for the glory of God. At the foot of his compositions he used to place the letters: "S. D. G." — "To the glory of God alone."

To us now the faults of Bach are eclipsed in the grateful recognition that music to him was always an act of worship; that in his hours of inspiration, whether playing or composing, he revealed the Christian religion as a joyous, tranquil, triumphant experience of the presence, the comfort, and the peace of God. To him, God was the most real and ever-near fact of life. While never morbid he was often so utterly carried away by his experience of that holy and loving presence that he happily longed for death throughout his life; not so much that he wished in weak moments to be rid of the burdens of the flesh, which he never shirked, but that he yearned to be with God without the impediments of the flesh and the interruptions which the duties of office made in his communion with God. His own richest rewards on earth were the sweet foretastes of the bliss of heaven which he had, when, like St. Paul, he knew not whether he were in the body or out of it. On the wings of music he often soared into the heavenly places in Christ Jesus.

By brooding long on passages of Scripture until he had thoroughly understood them and absorbed the spirit of them, Bach in his music presented irresistibly marvelous and new interpretations of them. To read the Scriptures was not primarily a professional occupation, but an indispensable means of enriching his own mind and fashioning his own spiritual character. Bach constantly built up higher and higher, on deeper and deeper foundations, his belief in the sovereignty of God, and his faith in the supreme order of God's world. His music, in its magnificent arrangement and unity, its grandeur and beauty, its perennial freshness, was a reflection of that serene, victorious faith through which he lived steadfastly and joyfully without the fever of worldly ambition or the strife of tongues or the bane of envy.

The world was slow to awake to the greatness of Johann Sebastian Bach. When it did, a hundred years ago, a society was formed to publish his works and collect his scattered manuscripts. A forgotten grave outside the walls of Johannskirche, Leipzig, was finally proved to be his, and his remains were reburied under the high altar of the church, in a simple, reverent ceremony, to the music of the Chorale, *When I Came to Die*, taken from the *St. Matthew Passion*. A statue to him was unveiled in Leipzig in 1843. A grandson, the only direct living descendant, was present at the occasion. The modern revival of interest in Bach's music is one of the wonders of the history of music. Men honor themselves when they honor this great master.

THE WAY TO BETTER PUBLICITY

15 Ways to Pep Up Your Church Newspaper

*by William A. Newell**

Want to increase the effectiveness and readership of your church newspaper? Here are 15 tried and proven ways used by a business-magazine editor as editor of his church newspaper.

A GOOD church newspaper or newsletter can do these four jobs:

1. Help raise church attendance and income.
2. Keep church members and friends in close touch with church activities on local and national levels.
3. Stimulate interest in those activities.
4. Stimulate constructive religious and social thinking.

But, to do these four jobs effectively, the paper must be read. And it will be read more if it gets information off its pages and into the minds of its readers as easily and quickly as possible.

Why the emphasis on getting readership? Because church papers like all newspapers and magazines, even popular ones, face increasing competition for readers' attention from other media—radio, television, movies, competitive papers and magazines, etc. All are competing for the time and attention of people, and the church must bend every effort to get an increasing amount of this time and attention.

To get better readership, the church paper should be timely, be well written and edited, and draw on professional journalistic techniques. Described below are fifteen ways to do these things—journalistic techniques which have been successfully applied to a church newspaper. Here are ideas your church-newspaper editor should consider—ideas that can improve the effectiveness of your paper.

1. Keep It Timely

Timeliness is one of the greatest secrets of success for a church newspaper. It must appear frequently enough to report news while it's still news, and to promote coming events several times with increasing fervor as the date approaches.

Bi-weekly is recommended as the best frequency. Weekly would be even better, but printing and mailing and cost may interfere. Besides, putting out a church paper takes work, and the quality of the paper will improve in proportion to the time put into it. It's going to take some layman and his staff a good many hours to do the job right. This can be quite a burden on a weekly basis, but not too bad every other week. Monthly papers are the ones that suffer most from stale news that everyone already knows, or news of events too far ahead.

Also, one of the secrets of good promotion is frequency of reminding. Many national advertisers aren't as concerned with the content of their message as they are with the idea of saturating your reading and listening time with the name of their product. To bring the name of the church and the news of its activities to your readers more frequently will cause an increased amount of reading, listening, and thinking time to be devoted to church—and that's what the church needs.

2. Get a Staff

The burden of the bi-weekly can be lessened, like most church-work burdens, by spreading it out. If everyone on a newspaper staff carries a little weight instead of putting the whole burden on a few, the job gets done more efficiently, even if only by sheer volume of output. Get an editor and an assistant (perhaps his wife) to head up the operation. He should do no reporting, little writing of news—just directing, planning, organizing, editing, and assembling.

This editor should assemble the staff by calling on every auxiliary organization for a reporter (most have a publicity chairman anyway), by lining up a few free-lance reporters willing to "cover" events not sponsored by any particular group, by lining up a columnist or two (we'll talk more about columnists later), and by finding some artistically talented people to cooperate. If you have any amateur or professional editorial talent in your church, even a young person or two on the high-school paper, try hard to sign them up.

When the staff is on paper, get them together for a pep talk— and it must be a pep talk. Enthusiasm trickles down from the top, and the editor who's "sold" on the idea of the paper and its function can do a lot to start the paper off on a high plane of enthusiasm and keep it that way. Enthusiasm, too, can keep the staff together. All too many church papers are started and end up later being completely written and edited by the editor or the minister. And don't forget—obvious enthusiasm in a printed page can be contagious!

A good-sized staff can help with timeliness, too, by spreading out the work to get a little done by each of a lot of people over a short time. For instance, here's the schedule used by one mimeographed church paper that averages five printed-one-side pages per bi-weekly issue:

Monday: Type and mail cards to reporters reminding them of the Sunday (following) deadline for news.

Tuesday through Saturday: Reporters gather news and write it as completly and as well as possible.

Sunday noon: Copy deadline.

Sunday afternoon: (Matthew 12:12) News and other copy edited by editor and assistant and typed in column width, sketches drawn, dummy pasted up, and delivered Sunday night to stencil-typist staff member.

Monday: Stencils cut in the daytime, stencils run off Monday night, pages collated, and copies delivered to staff member who folds paper, stuffs envelopes, and gets issue ready for mailing.

Tuesday morning: Newspaper mailed.

Wednesday morning: The church newspaper, continuing news that happened as late as Sunday, reaches the homes of members and friends.

3. What? No Writers?

Every church member writes letters containing news, and the common talent can be easily applied to news-copy writing. In fact, the personal, homey, newsy touch can help the quality of writing by keeping it well personalized.

Writing isn't as hard as it's cracked up to be—it's just talking with a pen

*Managing editor, "Textile World," McGraw-Hill Publishing Co., and editor, "The Courier," North Baldwin (New York) Community Church.

or pencil. Your staff members might not be able to make the *Reader's Digest*, but if they can write letters, they can write well enough for the church newspaper—especially if they follow a few tips.

Best advice you can offer the staff on writing copy is to follow these points:

1. Think out what you want to say. It might be helpful to jot down the points you want to cover. Arrange them in a logical sequence; then write your story, following your outline.

2. Try to tell in your first sentence what your whole story or article is about, but tell it in a nutshell.

3. In your first paragraph, use the old newspaper formula of telling who, what, where, when, why, and how, if all these points fit. If you cover as many of these points as possible, your job is almost automatically done. Cover each point in a sentence, then devote a paragraph to developing each point after you finish your first paragraph.

4. Be brief and to the point.

5. Be conversational—write just as you talk. The best kind of writing automatically results. A good trick to use is to imagine that a friend or neighbor is sitting across the table from you and that you're telling about the thing that you're about to write. Then just write down what you'd say exactly as you'd say it. Try to keep your readers in mind—tell what you'd like to know if you were the reader.

4. Use a Headline

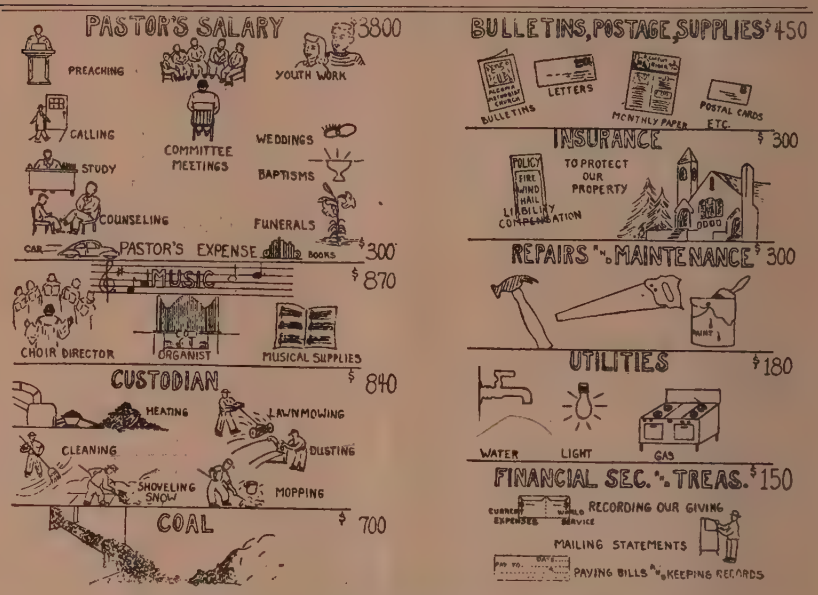
The front page of your local newspaper is far more eye-catching if there's a banner headline. A series of one-column heads across the top of the front page tell you almost without reading them that it was a dull day in the news. So it is with the church paper. Your first job as an editor is to get readership—so use a banner headline to play up the most important piece of news in the paper.

5. Use Dynamic Heads

One common fault of church newspapers is use of labels as heads to articles. "Women's Guild Plans Rummage Sale—Needs Your Help" is a lot more effective way of handling a fairly dull subject than the mere labels "Women's Guild," "Women's Guild News," or "Women's Guild Meeting." Get verbs into those heads! Make it a rule to make each head a complete sentence unless there's a more effective or catchy way to say it. Complete-sentence heads are one of the best ways to get ideas and information off the page quickly and easily. Even if your reader gets no farther than the head, you've still delivered a message to him.

6. Promote Church Attendance

Before starting our church paper, we surveyed a large number of ministers whose churches had newspapers. Each stated unequivocally that the newspaper of his church had helped raise attendance and income—some said by as much as 100%. By promoting the benefits of church attendance, you can raise your paper's batting average in raising attendance. The great multitude of twice-a-year churchgoers are a fertile field for attendance promotion. Their twice-a-year twinges of conscience are the proof.



VISUALIZE THE ANNUAL BUDGET

Alvin J. Lindstrom, minister of the Algoma Boulevard Methodist Church, Oshkosh, Wisconsin, has found that it pays to visualize the annual budget. The above illustration shows the inside pages of a four-page folder given to an interpretation of the expenses of the church. The leaflet is a duplicated product which is possible in any church.

You can improve the effectiveness of your church newspaper by actively promoting church attendance in two ways:

a. "Advertise" the benefits of church attendance. The best source of reasons for "advertising" church benefits and of information on how to do it is Willard A. Pleuthner's recent book. "Building Up Your Congregation," published by Wilcox & Follett Company, Chicago. Many of Pleuthner's ideas are directed at newspaper and outdoor advertising, but the ideas can be borrowed and used in writing your own copy for the church newspaper. If your church is like the average one, you have from 50 to 90% of your own people to work on in promoting church attendance before you need to start worrying about promoting attendance by outsiders.

b. Preview sermon subjects. The prospect of going to church is always more interesting if you know the subject of the sermon before you get the Sunday Service calendar when you walk into church Sunday morning. Also, knowing the subject can frequently sway the on-the-fence people who may or may not go to church on Sundays. Get the cooperation of your minister to give you the subject of as many future sermons as possible, along with—and this is important—a brief paragraph pointing up the benefits of hearing the sermon. Remember, most people are still interested mostly in themselves—you can reach them best by stressing the "what's in it for me" in both sermon previews and in advertising benefits of church attendance.

7. Promote Attendance at Social Events, Meetings

Don't wait until an event or meeting takes place before reporting on it. If planning is being done for an event that is coming, the details of the planning should be reported to build up interest. The event to take place should be reported, and thus promoted, in three consecutive issues (if you have a bi-weekly). In the first of these three issues, start with one to three paragraphs; in the second, three to five paragraphs; in the third or last issue before the event, the plans should be reported fully. The event then may be the biggest news and will probably

cover most of the front page. By thus reporting on coming events over three issues, you can build up a high interest and anticipation and promote a large response and attendance.

But don't stop there. In the issue following the event, the results should be reported.

The objective here can be summed up in this way: Before the event, make 'em want to attend. After the event, make 'em sorry they didn't, if they didn't, and make 'em want to come next time. Also, of course, those who did attend will always be interested in attendance, profit, food consumed, etc.

8. Try Educational Features

Some people avoid church services, especially on Communion Sundays, because they don't understand the service. Even a good many of those who do attend regularly can't explain the "why" of various steps in communion or normal services. Let's face it—most of us flunked Sunday school.

One important function the church newspaper should serve is education. This service can be given through educational features. "The ABC of Communion Service," "The Church Service in Slow Motion," "The History of Our Church," "The Meaning of the Beatitudes," etc., have been done in our church paper, and were enthusiastically received. The service explanations were done with the help of the minister, and told what each step in the services stood for, its origin, why it is done, and what participants should get out of it. To supplement the one on communion, we asked several members to write a paragraph or two on "What Communion Means to Me." Putting in personal expressions like these can immeasurably improve the value of the educational sections. They tell what some people actually get out of services, and back up the information on what they're supposed to get out of them.

Such sections aren't hard to do. Special staff members can make them their sole assignment over a three- to six-week period. We use colored paper for the sections when they're published, and try to make them self-contained in case anyone wants to file them.

9. Appeal to Special Segments

Daily newspapers and organizational newspapers (as those of labor unions) often carry items that are not straight news. They run these in the hope that their appeal will attract readers who cannot help but read some of the other news items and advertisements in the paper.

Women like cooking or housekeeping

(Turn to next page)

I Wanted to Make a Lot of Money

But the Commercial Carnival Was Not the Right Idea

by William H. Leach

YEARS ago I was the minister of the Walden Presbyterian Church, Buffalo, New York. At that time the assets of the church consisted of an old frame building, some well worn pews, a badly used Estey organ and a burned out boiler. In addition there was a vacant lot south of the building on which, at one time, the church had proposed to erect a new building. Population changes made the lot undesirable and a more suitable one had been purchased at another location.

I was young both in years and experience and did not intend to let any good opportunity to raise money for a new building get by me. I was the proper bait for the carnival suggestions.

It came about in this way.

A very pleasant young man came to the church office and introduced himself. He was the owner of a travelling carnival which consisted of a carousel, ferris wheel, a gypsy palmist, monkey races and several other attractions. He lived in Buffalo and would like to have one local date before taking to the road. He insisted that our vacant lot was an ideal place for it. His financial plans were liberal. He would provide all of the recreations. The church would provide but three things — the lot on which the carnival was operated, electric power and the license.

The proposition looked good. I put it up to the men's club and that group gave an enthusiastic approval for me to go ahead.

The contract was signed.

The very first disillusionment came when I went to get a license. I went to the city hall to make the application. There I learned that the promoter knew his business very well. Because the carnival was being sponsored by the church the fee was waived. The issuing officer had some uncomplimentary things to say about churches backing such enterprises. The mayor, however, came to my rescue. He said that such a license had recently been given a Roman Catholic church and that the city should show no impartiality. We got the license.

The next item was to arrange for the electric power. My knowledge of electric power was limited to the house bill of five or six dollars we paid each month. I thought of a line running from the church to the various mechanical devices. But an executive at the power company office soon corrected the erroneous impression. It would be necessary to install a transformer on a strong pole. This transformer was not a toy but a ton of organized metal with an installation cost of something more than one hundred dollars. Again the carnival promoter showed that he knew what he was talking about.

We ordered the transformer and the plans went ahead.

On came the carnival with its electrical apparatus, its lunch stands, its fortune teller and its racing monkeys. One of the brightest spots was the suggestion made by the operator that my own children could enjoy the carnival and the concessions at any time without cost.

Other trouble developed. The monkey attraction consisted of a half dozen monkeys and the same number of dogs. The monkeys rode the dogs in races. People thought it a cute affair but the Society for the Prevention of Cruelty to Animals thought differently. They brought some police to the carnival and the racing monkeys were disqualified.

Next, some bright person notified the police that fortune telling violated a city ordinance and the palm reader was escorted from the grounds.

The recreational devices were well patronized, however, and the receipts were building up. This was salve to my troubled conscience until the morning I received a visitor from the Board of Health who agreed that the church site was a poor place for a carnival because it was too accessible to disorderly characters.

It sure was a relief to see the end of the experience. I will agree that the division of money was in accordance with the contract. The building fund was the richer by four or five hundred dollars.

I doubt if anybody—even members of my own family—knew just how much that money raising event cost me in troubled conscience and moral turbulence. It paid for some bricks and stones but it also taught an ambitious minister one cannot be over careful in the acceptance of money raising schemes to build the house of God.

But, at least, Marjorie and Jack had a good time.

15 Ways to Pep Up Your Church Newspaper

(From page 15)

hints, so why not carry some hints, or a recipe or two? Every church has members locally renowned for their apple strudel, their barbecue sauce, or some other dish. Get the cooperation of these women to furnish a recipe or two. Then when a large number have been published, get the Women's Guild to compile them into a church cookbook to sell for a dollar or so.

Men like sports, so carry a report of church-team activities. Don't just say the team won the last game and will play Presby next week. Get a team member or the manager to write up the highlights of the game itself—put the action into words. Of course, information on the next game is important, too, but even this can be dramatized by expanding on the prospect of winning, the records of both teams, etc.

These are only two examples. Your members have a multitude of special interests. Find out what they are and write them up. They'll bring readership to the parts of the paper you especially want read.

10. Have a Columnist or Two

People like to read columnists. Perhaps this is because it's a way to get their thinking done for them, but they still like and read columnists. That's why daily newspapers carry a whole string of them.

Why not a columnist or two in the church paper? One can write a folksy, gabby, but not gossipy column playing up the lesser-known aspects of social activities—this one could include such items as "Seen and heard at the last church supper . . ."

Another could be "What the Layman Thinks," written by a layman stressing the importance of church attendance, supporting the Sunday school, etc. Such a column can be very effective, more so than if it came from the minister for, after all, it's his job to know and stress these things.

A "Letters" column can be good if good letters and answers are promoted. But usually they have to be promoted—they rarely come in over the transom. One way of promoting good letters is to ask—verbally or by a letter—various members to write comments on special educational features in the paper, on a special service, on raising a question about the need for an auxiliary service, or a nursery for children so that parents can attend church, free transportation to church for those who need it, etc. Carefully handled, the "Letters" column can be high in readership.

A trustee or consistory member could write a monthly column on board or consistory activities — what happened at the last meeting, what's going to be done in the next month in the way of improvements, etc.

11. Carry a Treasurer's Report

People are interested in more than just an annual report on the financial status of the church. By keeping them up-to-date in the first issue after the end of each month you'll not only satisfy the interest—you'll also improve income. The treasurer's report should not only show income, outgo, balance, etc. of various funds, but should report the over-all status of the income from pledges against the total pledged. The total should, of course, be pro-rated for the accumulated months. There's no better appeal for getting pledges up-to-date than showing that the work of the church is being bottle-necked by the laggards.

12. Carry a Calendar of Events

Everyone likes to know what's coming, and a calendar of events will not only tell them, it will encourage prevention of making conflicting dates. Put a staff member on a calendar and on keeping it complete — she'll have to work on the auxiliary organizations to get cooperation. But stress that good reporters don't sit and wait to be called about news—they go out (via phone is the easiest way) and dig it up. (This applies to all staff members.)

13. Go Heavy on Pictures

If your paper is letterpress printed, you can use half-tone engravings. If it's offset printed, use photographs. If it's multilithed or mimeographed, use sketches.

But however it's done—use plenty of pictures. The phenomenal success of picture magazines and newspapers is based on one fact alone—people like to look at pictures, especially if they're story-telling pictures.

Engravings are expensive, but it's worth it to cut corners elsewhere to get pictures in. Get the help of some church shutterbug to take pictures for you at church events. Pay his costs—they're not so high. But be sure he gets action pictures. This applies even to pictures of a new committee—show them around a table in action, not lined up against a wall as if they were facing a firing squad.

One more point—if you do use halftones, always use a caption. If a picture isn't worth a caption, it usually isn't worth running. And get facts into that caption, for studies of reading habits show that captions are read almost as fervently as pictures are looked at. You've got a hot-spot for readership under that picture—use it to get across your most important point. And don't use labels for captions—make every one be at least one complete sentence so it'll say something.

If you multilith or mimeograph, you're limited on activity pictures. But you can pep up your pages by tracings and drawings. The A. B. Dick Company, Chicago, and Master Products Company, 330 South Wells Street, Chicago, 6, Illinois, both have folders of drawings for tracing that are suitable for promotion of almost any event—write to them for details.

14. Report on National Church Policies

All too often Christians are confused about national church policies and attitudes on national and international issues. The daily newspapers carry little on these, and if they do, the item usually makes the bottom corner of the second last page.

Put a staff member on following church publications, as *The Christian Century* and others, to dig out Christian attitudes on controversial issues and to write them up. This is important information, and it should be included in every church newspaper.

This staff member can also keep in periodic touch with local, county, and state church organizations to get news on those levels.

15. Use Names, Names, Names

People like to read their names, or the names of their children, in the paper. When writing up the church supper, put in the committee names; when writing up the Sunday School Christmas program, put in the names of the children participating. Put a reporter or two on digging up small social items —so-and-so returned to college after Christmas vacation; Mrs. A. is recovering in the hospital; Mr. B. made a speech to the Lion's Club last week, etc. Apply the rule across the board—whenever and wherever possible, use names, names, names.

About Distribution

We have known of churches which distribute their papers by Boy Scout or Sunday school classes. The most efficient method, however, is by mail. There are several methods of doing this. They can be folded and mailed without a wrapper, or placed in a wrapper or envelope. The rate of postage if no special permit is secured is two cents for the first two ounces and one cent for each additional ounce.

It is possible, under certain conditions, to have your church periodical entered as second class mail. To do this, however, you must have a list of 200 paid subscribers and there is a limitation on the percentage of strictly church news which can be carried. The postal rate on second class mail is paid for on the basis of the total weight.

(Turn to page 54)

HOW DOES YOUR CHURCH MEASURE?

Public Relations Is the Sum Total of All Impressions

*by Robert Cashman**

WHY are some churches overflowing with enthusiastic congregations and service activities, while others are not? And why is it that some churches can increase their budgets and raise them easily, while others are struggling constantly to meet their financial obligations?

Assuming that the program is worthy and the leadership adequate, the answers may be found in the public relations of the church.

The purpose of public relations is to secure a better understanding of the objectives of the church, an appreciation of the services rendered and the creation of a desire on the part of our constituency to help the church to grow.

The promotion of good public relations is for all; not just an individual, a committee or a department. It concerns any and every situation, act, word or attitude that influences people. Public relations should begin from within, and should reach out through the work of the minister and the paid staff, the boards, committees and the entire membership; but in the creation of good will, the employed staff — from the minister to the janitor — is the most important.

Is your telephone answered promptly, intelligently and courteously? Are visitors received pleasantly, made welcome, and served efficiently? Is mail answered effectively, and without delay? Are church properties well-kept and attractive? Is appreciation expressed generously? Are church advertising and publicity receiving due attention? The answers to these questions are suggestive of whether or not you are creating the right kind of public relations. It is the multiplication of little services that counts toward the total goal. You may not often build a new church, but you can help to build new lives all the time. The basis of right public relations is the Golden Rule.

In planning a public relations program for a local church, we ought to bear in mind constantly the needs of the Church Universal; to do otherwise would be like designing a town or city government without consideration of its connection with the county, state or nation. It is difficult to magnify or dramatize the work of the local church unless we make it a part of the Christian work of the world.

Public relations is not a single event: it is the sum total of all impressions. The printer, the grocer or the merchant may hear an excellent sermon Sunday morning, supplemented by heavenly music from the choir, but if the monthly bills of the church or its minister are not paid as due, it is difficult for laymen to appreciate the service of worship. All business of the church should be conducted on a plane of highest excellence.

If public relations are good, the church and the departmental organizations will multiply themselves by their own enthusiasm. Ministers should not scold the people who are faithful in attendance because half the pews may be empty. Radiate friendliness and enthusiasm — not gloom. Speak well of all churches, and do not compare yours with others. Your only competitor is your own record of yesterday. Make it better today. Your church may have run down, but Christianity has not failed.

Exchange pulpits occasionally with ministers of your or other denominations. Get acquainted with your neighbors. Exchange choirs. Send delegations to other churches, and invite deputations to yours. Compare ideas. Invite guest preachers and missionaries from your denomination. Have something new and unexpected taking place to enrich your program. Enlarge the vision of your people to appreciate fields of world-wide service.

Open the doors of your church to the needs of the community. Interpret the church to the community, and the community to the church. Promote religious, social and cultural programs, and increase your constituency. Watch for strangers. Have them sign the guest book, and write them a friendly letter afterward.

Send delegates generously to denominational conferences, and train your future leaders. Likewise, invite such meetings to your church. Organize special events with many people cooperating, such as religious dramas, hobby shows, concerts and art exhibits.

Begin your Sunday morning service on time, without waiting for latecomers. Let the service move forward with precision and end on time.

Scolding Is Not Good Public Relations

If you would establish good public relations, find ways to praise people, and avoid criticism. Receive callers promptly, courteously and pleasantly. Make each one feel that you are honored by his visit.

Do not neglect safety hazards. A broken step, or an icy sidewalk may cause a fall, and bring much pain. A needless fire may cause the loss of a life. The lack of a hand-rail at the entrance may keep older people away, though they probably will not tell you so.

Get in touch with absentees. Find out why they do not come. Perhaps they are ill, or discouraged, or critical of the church, or have become disinterested in the program. Seek to correct the situation, and bring them back.

The successful minister must have imagination, originality, and a dramatic sense to lift the value of programs and events out of the commonplace. He must be alert to recognize new opportunities as they come, just as a successful broker knows when to buy and sell securities, and a good real estate agent knows when and where to build.

A healthy church need not be a wealthy church, but it must be a growing church. I am disturbed by a bulletin just received from the National Stewardship Institute of New York City, showing that in the last generation, per capita income has doubled, while contributions to the church are less than they were in 1920.

The total gifts of the average church member for distinctively religious and church-related charities amount to a trifle more than a nickel a day, according to this bulletin, while the total gifts of the average citizen, including church members, for all forms of tax-exempt philanthropy (including churches) amount likewise to less than a nickel a day. What is the cause of this lack of interest in the life-giving services of the church? It seems to me that

*Business Manager, Chicago Theological Seminary.

the answer may be found in the strengthening of the program of the church, and in more emphasis on better public relations. We must be interested in people—their desires, problems, idiosyncrasies, hobbies and achievements. The employed staff of the church should be able to take criticism without resentment, in a wholesome and appreciative spirit, admitting its faults, and seeking to rectify them. It should be sincere in all that is thought, planned and done.

We should plan farther ahead—daily, weekly, monthly and yearly, so that our church programs may have greater religious significance to individual lives and to the community. We should put more people to work, and make them partners in the program. It is well to have primary and secondary objectives, check progress frequently, and be generous in giving "honor, praise and glory" to those who have rendered outstanding service. A church in Buffalo, New York, established a significant five-point program and set its objectives to be reached by a definite time. These goals were represented by a five-branch candlestick, and when any of them was reached, its particular light would shine forth, and be kept burning during all public services. The goals were for membership, attendance, rehabilitation, missions and benevolence. All five lights were burning long before the time that had been set, and there was joy among the members over successfully accomplishing what had been expected of them.

To create good public relations, we should get opinions from various groups and act on their worth. This may require a revision of policy, program, ideals, goals and services. Should any features be added? Subtracted? Emphasized? Dramatized? Publicized? What are the needs of your church and community, and how may they best be met? This is your public relations program.

If you would have your church grow in spiritual power, numbers, strength, and outreach, guard well your program of public relations, and seek to create good will by sincerity of purpose, integrity of leadership and generosity of service.

REPRINTS AVAILABLE

We had many requests for reprints of an article in the January, 1949, issue of *Church Management* on the use of mats in local church publicity. Two-color reprints of that article have been made available. If you wish a copy direct a request to the office of *Church Management.*

You Can Have an Adult Bible Class

Here Are Two Churches Which Tried—With Different Results

by Observer

IN the same city, two churches of the same denomination offer "Yes" answers! Somewhat over thirty years ago Observer, then the adult superintendent of a great state Sunday school association, had some contacts with that great wave of enthusiasm which enlisted thousands of adults in organized Sunday school classes, and some rather rare opportunities to observe the working of this "phenomenon" of religious education. Hence, he welcomed especially a chance to study a modern version.

Instance A

The Setting: a fine church building, with a nave seating at least a thousand folks, located on a prominent street. It has also a fine educational building attached — the whole plant occupying a whole city block.

The Time: a sunny Sunday in late November, bright and warm, well past the "summer exodus" season. The hour was exactly 9:45, the advertised time for the opening of that Sunday school and the customary Sunday school hour in most of the churches of that region.

The Discovery: One adult class — just one, for adults of all ages, men and women, meeting in the church nave.

The total attendance of this one adult class of this large church's Sunday school was sixteen! (During the session that total mounted to forty.)

A personable young man announced and tried to lead the three hymns which constituted the entire opening exercise and a young lady who knew how to play presided at the piano.

At the end of the third hymn the teacher, a youngish man, took his stand in front of the front pew and proceeded to deliver a forty-five minute lecture, or exhortation, based on and somewhat indirectly related to the Uniform Lesson for that day. At the end of the lecture he offered a brief prayer, and some of the class strolled leisurely into the assembly hall of the adjoining educational building for the closing exercises with the rest of the Sunday school, above the primary department.

Of course—there may have been extenuating circumstances. Observer was not in a position to know all the background, since that was his first visit to that church, and he knew no one in it — but by no stretch of the imagination could that Sunday school have been said to be succeeding with adults.

That teacher tried valiantly, and so did the song leader, but they were up against impossible odds. There was not merely the discouraging fewness of the people, but even the beautiful fineness of the place of meeting was against them—elaborate black walnut, highly polished finish on all the woodwork of pews, pulpit, organ-frame, choir-loft, and wainscoting. Neither a Billy Sunday, nor a Dwight L. Moody, not even a St. John Chrysostom, the "Silver-tongued," could have developed any enthusiasm in that tiny group, lost as they were in the impressive coldness of that dignified auditorium.

Now an adult class of sixteen, even, and much more a class of forty, can be an interesting, thoroughly alive and really effective group, when it meets in a well-ventilated, wisely-decorated and comfortably-seated class room. But, quite possibly, those adults had given up all their class rooms in the educational building to the young people, the boys and girls and the children. If that had been so, they are to be heartily commended for a genuinely Christian act of real service.

But, even so, why, oh why, that "hither and yon" — chiefly "yon" — helter-skelter seating arrangement, spreading all over everywhere and arriving nowhere? This nave possesses two side sections something like transepts. In fact, the piano was located at the front of one of these. And these are partly under over-hanging galleries.

With the simple aid of a folding screen or two, set up in that side aisle, that "transept" under the right-hand gallery could so easily have been converted into a condensed, convenient, comfortable class room where forty, or even sixty people could have had a feeling of at-homeness and intimacy, and where all could have heard the teacher's talk without any ear-strain.

A relatively small amount of sensing of the situation, of "reconversion" of the folks who are now coming, and of vision of the possibilities latent in the adult department of the Sunday school, might make all the difference here between discouraging failure and glowing success.

Instance B

Having glimpsed a bit of "What's

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Wrong With This Picture," let's look at another.

Same city, same season (a couple of weeks nearer to Christmas, hence a busier time), same denomination, a somewhat smaller church. This time, a rainy Sunday morning; time, 9:45, a general opening exercise for all adult and young people's classes, with a total attendance comfortably filling the floor pews of a large church.

At 10:05 the members of the "V——" class are in their class room seated for fifty. This is a young adult class, practically all husbands and wives, many of them with small children now in the nursery and beginners' departments. Total membership, seventy; twenty-seven of whom are present. (Not too large a proportion, surely.) There were six visitors in addition. The fellowship period in charge of the class president, included newsy notes about class activities of the immediate past and in prospect; and information about class members who were sick or in sorrow, and closed with a prayer by one of the members for these.

The teacher began by asking everybody to unite in the reading of the Scripture for the day's study — but there was no scurrying around by class officers for Sunday school quarterlies or leaflets. The reading (a portion of Acts 8) was in unison from the Bible — and it was unanimous!

Being in a comfortable-sized room the teacher, though a lady, did not need to strain her voice—she spoke in a conversational tone and was heard without any difficulty by all. After the lesson came the reports which were an interesting demonstration of what adults can be led to do in the Sunday school.

Worth noting: of the twenty-seven people present, not counting the visitors in these reports, twenty-six had been on time. The opening had begun at exactly 9:45.

Of the twenty-seven, twenty-six had brought their Bibles — their own, brought from home, not picked up in the church.

Of the twenty-seven, twenty-two had done some amount of lesson preparation, which meant at least the reading of the assigned chapter. Perhaps that might not pass a strict interpretation, but at least it helped to secure a small amount of Bible reading in the home.

And of the twenty-seven, twenty-two expected to remain for the church worship service, which was to follow. (And many of these folks were parents of small children.)

All of which seems to offer an occasion for some brief comments and conclusions:

1. It is evidently possible to get adults to come to Sunday school;

2. It is possible to get adults to use the Bible, instead of a quarterly or lesson leaf substitute;

3. It is possible to secure at least the reading of the lesson in advance, by more than eighty per cent of a class;

4. Grown-ups can be induced to come to Sunday school when it begins — not fifteen or twenty minutes later, as in the first school visited.

And when Observer observed that many of these folks came on busses, probably involving a transfer for some of them, and when he learned that some of them lived four, and even five miles from the church, he was all the more inclined to present to this class and its teacher, the laurel wreath of success;

5. All of which simply leads to the conclusion that It Can Be Done! — and also to a bit of wonderment: Why Isn't It Done More Often?

The Unity of the Human Race

*A Sermon by Frank H. Ballard**

God hath made of one blood all nations of men for to dwell on all the face of the earth.—Acts 17:26.

THE truth contained in these words spoken by Paul in his speech from Mars Hill can be found in many other places as well. One does not expect to find the Apostle to the Gentiles in general agreement with the Stoic philosophers who were so much in evidence in those days, but on the unity of the human race they had much in common. We do not always find that the apostle's teaching is commended by contemporary philosophers — some of whom would part company at once with his assertion of the divine origin of the race—but they would be in general agreement with him on its unity. This was a matter that to the apostles was axiomatic. I gather that it is the latest conclusion of some of our leading secular thinkers.

It is with considerable diffidence that I speak in the name of modern science. By no stretch of imagination can I regard myself as a scientist, and, like all living things, science is a constantly changing body of doctrine. What it teaches today differs in many respects from what it taught at the beginning of the century, and no wise man would dare to prophesy what it will affirm when the century has run its course.

I gather, however, that the most reputable of the anthropologists, after prolonged study of racial qualities and national characteristics, are agreed that "all men belong to the same species," many of them maintaining that we have all come from the same stock. I gather further that the biologists are of the same opinion. They may find popular beliefs so strong that they will feel like voices crying in the wilderness, but what they are saying is that "the likenesses among men are far greater than their differences." They even advise us to discontinue in this connection the use of the word "race" and to speak instead of "ethnic groups." They also warn us against any facile speech about superior or inferior peoples. Obviously some groups have had privileges that others have lacked, so much so that the natives of Central Africa or New Guinea may seem to us very much like undisciplined children. We must not, however, assume that there is here a fundamental difference. When such people are given the same educational and cultural surroundings as our boys and girls enjoy, the results are often astonishing both to them and to us. It is now generally recognized, say those who have paid special attention to the subject, that intelligence tests do not in themselves enable us to differentiate safely between what is due to innate capacity and what is the result of environmental influences, training and education.

Anthropologists and biologists venture even to say a word in defense of race mixture. They do not advocate promiscuous intermarriage. They would not encourage their sons to seek out women of darker skin, nor would they plead that young women should be given to men of strange tongues and traditions. There are many practical reasons against any such proposal. But hybridization has not always had the evil effects that might have been expected. It has indeed sometimes led to new advances in civilized life. There have been nations and races that have merged to mutual advantage. We must not say that in all respects men are equal, for that is to fly in the face of obvious facts. Nevertheless, many of the inequalities are accidental rather than fundamental, and have been greatly exaggerated. It seems that Confucius, who lived a long time ago, hit the nail on the head when he said:

*Minister of Hampstead Garden Suburb Free Church, London, England. This sermon was preached on United Nations Sunday.

"Men's natures are alike; it is their habits that carry them far apart."

Religion Agrees

Thus far I have tried to set forth the conclusions of modern science in this very important field. I should be more at home with the aspect of the subject to which we now turn, though I must warn you that the way of the expositor is far from easy. I am concerned now with the contribution of religion and am prepared to find that popular opinion is largely against me. For one thing, there is an assumption —in my belief an entirely erroneous assumption—that if science says one thing, religion will say another. Further, there are the divisions that religion has created, or at least encouraged, not only divisions between one religion and another, but schisms within the same household of faith. It is an abiding scandal the way men have not only separated from one another, but fought with one another, sometimes over dogmas and sometimes over comparatively unimportant matters of government or ritual. It is useless for us to ignore the persecutions and the wars which have been promoted and maintained in the name of religion, for the facts rise everywhere against us. They present themselves directly we open our books of history. They are constantly before our eyes when we look at the world in which we live. There is not, at the present time, the acrimony there once was, but the divisions are still there, and sometimes evil prejudices raise their ugly heads. Is it surprising that Hyde Park orators and more respectable disputants charge us with dividing mankind into hostile camps and maintaining bitter feuds generation after generation?

It is, as I have said, useless to ignore these unpleasant facts. There is, however, another, and as some of us maintain, a more important set of facts. If men have sometimes been divided by religious controversy, they have also been united in abiding fellowships. And these spiritual fellowships have incited others to seek and find larger unities. We cannot even begin to tell the story because it is a world story and stretches from the beginning of history down to the present age. I can, however, suggest a few of the places where some of the evidence can be found.

We can start with the Old Testament. I know that there is a widespread idea, even amongst some who believe themselves to be the last word in enlightenment, that the Old Testament is essentially nationalistic. That is not surprising, for in it there are passages that preach race purity and race pride. Sometimes, however, it is necessary to preach race purity. Sometimes it is necessary for nations to separate themselves from surrounding peoples if they are to retain their individuality and to make the special contribution they ought to make. But that is not the prevailing note in the Old Testament literature. It is not the message of the Book of Ruth, nor of the much misunderstood Book of Jonah. It is not the spirit of the noblest of the Psalms, nor is it the witness of the sublime chapters at the end of Isaiah. Is it not time that someone said that it is not fair to quote verses that seem to inculcate a narrow nationalism and to pass by these great works in which principles of universal brotherhood are so strongly proclaimed?

All Are Children of God

Or we can begin with the New Testament and go on through the history of the Christian church. Paul's speech on Mars Hill is not exceptional. The whole burden of gospels and epistles is that we are all the children of God and therefore brothers. There is no slurring over human differences, but there is a transcending of them. There is a consistent teaching that Christ died for all men, that the gospel is to be preached in all the world and that those who enter into the Christian fellowship find themselves reconciled one to another. It is not only teaching—it is experience. Men have been brought from the ends of the earth and made one in a universal communion of faith. It has been, and still is, an extraordinary experience for those who have entered into it, and it has had a widespread and deep influence even in the realm of politics. It was the church that created a new unity when Rome fell at the beginning of the fifth century. It was the church that led our forefathers in this country out of the heptarchy into a united nation. It was religious faith that gave stability to Europe during the Middle Ages. It was the quiet, persistent teaching of divine fatherhood and human brotherhood in innumerable congregations, not least in small and socially obscure congregations, that prepared the way for the League of Nations. It is in no small measure the work and witness of the World Council of Churches and of the modern missionary movement which is giving vitality and direction to the ever-growing demands for international cooperation. These facts may not be preached at the street corners, they may not be adequately acknowledged in parliaments or in the secular press. They are nonetheless facts of supreme importance and of great promise for the future.

If what I have said is true, the great

(Turn to next page)

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MESSAGES OF THE GREAT WRITERS

Sir Philip Gibbs

A Crusade for Peace

by Albert D. Belden

IT has often been remarked that writers as a rule do not resemble the image conjured up by a perusal of their works. Thus someone has written, "without a knowledge of his fiction the late Arnold Bennett would have been taken for the head of a business college and Mr. H. G. Wells for anybody middle-class, rather than for one of the world's finest intellects."

We should not be surprised, therefore, to learn that Sir Philip Gibbs, K. B. E., the greatest war correspondent of his time, capable of incredible endurance and toil, the ruthless revealer of the post-First World War mentality and condition of Europe, is a man slight of physique, pale-faced and aloof in aspect. He suggests rather the scholar and the recluse than the war correspondent. His eager, artistic face suggests an intellect finely used and touched to noble issues. It was once described as "the face of a surgeon with over-sensitive mouth or the face of a lawyer with enthusiasm in the eyes."

Philip Gibbs was born on May 1, 1877, the son of Mr. Henry Gibbs of the Board of Education and of Helen Hamilton. He is seventy-three years old this year, and still writing. His career began as a junior editor at nineteen for Cassell and Sons. He wrote once: "I was an editor before I was 21—I may say I began life very high up in the world, on the top floor of the House of Cassell, and have been climbing down steadily ever since." He married Agnes, daughter of the Rev. W. J. Rowland.

His early struggles in the Street of Ink, as he termed Fleet Street, were often grim. He served on the *Daily Mail, Daily Express, Daily Chronicle* in succession, being a man of independent mind. It was the *Daily Chronicle* that provided him with an extraordinary leap to fame.

He was sent to Copenhagen to meet the supposed discoverer of the North Pole, Dr. Cook. One of the first to greet the explorer, Gibbs was mystified by Dr. Cook's evasive answers to questions. When the doctor flared up in unreasonable anger at Gibbs' criticism of his failure to bring with him any proofs of his discovery, the correspondent's suspicion was thoroughly aroused. Taking his literary life in his hands without consulting anybody, Gibbs gave the *Daily Chronicle* seven columns of challenge and ridicule of Dr. Cook's claim, making, if incorrect, a pretty case for libel. The result was an international sensation. For a time Gibbs was the most hated man in Denmark. The other side did not give in without a struggle. There was crisis after crisis punctuated by curt telegrams from the *Daily Chronicle*, "Please explain." At one moment, W. T. Stead put his hand on the daring young journalist's shoulder and said, "Young man, you have not only ruined yourself, which does not matter very much, but you have also ruined the *Daily Chronicle* for which I have had a great esteem." Think of the strength of character that could stand up calmly to that kind of thing. Gibbs appealed to the older man's chivalry and won his assistance as a witness to certain investigations. The upshot was that Dr. Cook was proved a fraud and Gibbs was entirely vindicated.

The Street of Ink

The book that brought Philip Gibbs to fame as a novelist was his third effort of the kind written in dire poverty. It was the *Street of Adventure* in which he told, largely from bitter experience, the story of the ill-starred newspaper, *The Tribune*. The novel is a faithful picture of the squalor, disappointment, insecurity, fatality, adventure, and marvelous comradeship of Fleet Street. Gibbs wrote this 150,000-word masterpiece in one month. On his way to London to see a publisher he left the manuscript on the mantelpiece of Guildford Railway Station waiting room. "It seemed for five minutes like the loss of my soul." He had told the story so faithfully that when it appeared he was sued for libel. He managed to get the suit quashed but the costs incurred swallowed up his royalties. Listen to the novelist "down on his luck":

"I knew, after that, the wear and tear, the mental distress, the financial uncertainty that befalls a free lance in search of fame and fortune. . . . It is worse to be the free lance's wife—his absent-mindedness becomes a disease. I remember posting twenty-two letters with twenty-two stamps but separately, letter first, stamps next in the red mouth of the pillar-box." Yet so did he bear himself through adversity to success that at last the *Saturday Review* wrote of him "Sir Philip has kept a stout, yet tender heart through all the trials of this most stormy of professions. It has served to keep him as thorough-going an idealist today at the summit of his career as when he walked the first time down the Street of Adventure."

His Other Works

Philip Gibbs has written some twenty novels, the greatest of them all being *The Middle of the Road* which none should miss reading. He has written also an equal number of non-fictional works, some historical studies like

(Turn to page 26)

The Unity of the Human Race

(From page 21)

enterprise of the United Nations Association to which we have set our hands rests upon secure foundations. It is not merely the vision of idealists. It is a human necessity. It is a divine purpose. With that assurance let us go forward together. We may never see the complete realization of our hopes and prayers, but if we are faithful in our day and generation, our children will enter into a glorious heritage. Success, as the world estimates it, is not granted to us all—it may indeed be achieved by very few—but there is a word of divine commendation for all those who, having heard the call, have humbly responded and to the end have not been disobedient to the heavenly vision. May that, by God's grace, be our portion and thus may we make our personal contribution to the peace of the world.

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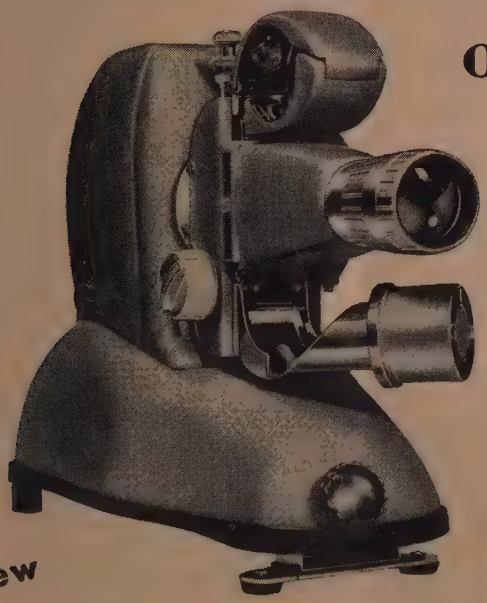

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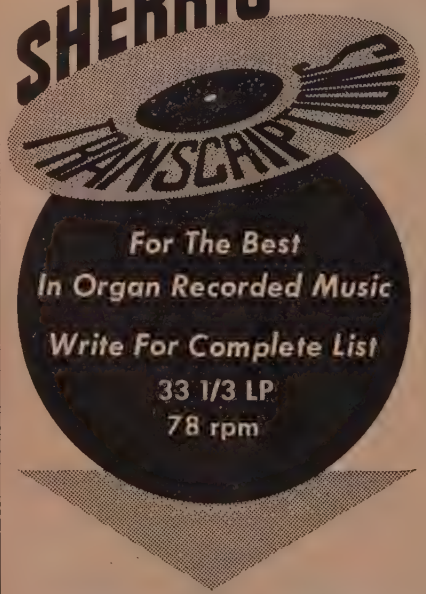

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MINISTERS NEED SPIRITUAL GUIDANCE

Devotional Books for Ministers

*by Harold Wiley Freer**

WITH the multiplicity of activities within the modern parish, most ministers, I find, have little time for the nurturing of their devotional life. Sermon preparation, parish calling, and the rounds of committees, boards, and professional groups just leave little time for any kind of reading except that which is specifically for a sermon or a talk.

Every minister should arrange his morning schedule so that he has time for consistent general reading. For myself, I find extra time just before dinner, or right after dinner before a church appointment, when I can get in a chapter or two. Nearly every evening after all appointments are over with, there is a short time before going to bed when another chapter or two can be read. But of devotional reading, the feeding of one's own spirit, most of us are very lax. We must read a commentary or an article apropos to the talk on Christian economics to be given to the men's club or the book that we are to review for the women's guild. We just do not take the time, finding it quite unnecessary, to seek spiritual food for ourselves.

Yet how can a man minister to his people, in sermon and visit, bringing them week after week the spiritual nurture they need unless he too feeds himself? Most of us, I find, are like the seminary student in his ordination examination who was asked about his own devotional life. "Well," he said, almost with irritation, "with completing my senior year in school, and trying to get a sermon each Sunday, I just don't have time for that." Then apologetically he added, "Of course, I do have one or two books like *Augustine's Confessions* that I have read."

Yet one's spiritual growth is the basis for true understanding and interpretation of man and all his problems, personal ones such as one's prayer life, one's sense of being used by God, etc., as well as the social problems of one's relationship to war and race, economics, gambling, etc. A wide reading of social action volumes, as well as theological and philosophical books, though necessary to the thoughtful minister, will be of no help whatever, unless the minister undergirds his thinking with the love of God known in the depths of one's own inner being. And unless the minister does know first-hand the love of God, he will be found wanting seriously by parishioners in need.

Of course, the finest source book of all is the Bible. We search it diligently at times for texts, when we do decide to use texts. Many of us use no texts simply because we haven't the least idea where to find one. We are too unfamiliar with this basic devotional volume. But I would like to suggest the following as being either classics of the devotional life or helpful guides to spiritual nurture, books tested both by myself and by members of the prayer cells established in our church.

I.

For daily devotional reading, the page-a-day variety.

The Daily Altar by Willett and Morrison (Willett, Clark and Colby). An older manual used by many, and still one of the best.

The Meaning of Faith, Prayer and Service and *The Manhood of the Master* by Harry Emerson Fosdick (Association Press). Each of the four has daily readings, plus thoughtful comment at the end of each week. Probably the finest books of their kind for college students, and unsurpassed for men or women.

Every Day a Prayer by Marguerite Harmon Bro (Willett, Clark and Company). A more recent volume, making a fine appeal to the beginner in religious matters who will enjoy the non-religious phraseology, and yet be moved by the deeply religious experiences revealed.

Today Is Mine by Thomas Curtis Clark (Harper). A brand new volume with excerpts from sermons and prayers from most of today's leading ministers, gathered mostly from *The Pulpit*, which suggests the liberal tone of this fine book.

Through Christ Our Lord by Georgia Harkness (Abingdon-Cokesbury). Also a brand new book that should have wide usage, based as it is on two things: first, the teachings of Jesus; and second, the reader's own personal and intimate religious development. This latter comes through the use of the first person and the pointed use of excellent

*Minister, Dover Congregational Church, Westlake, Ohio.

questions for further thought.

A Diary of Private Prayer by John Baillie (Scribners). Excellent prayers written in the first person to be used morning and evening for thirty-one days, with blank pages for one's own prayers. An exceptional volume for beginner or mature person in things spiritual.

Prayers and Meditations edited by Gerald Heard (Harper). For the advanced student of prayer a series of prayers and meditations to be used one a day for a month, then to be repeated. The finest thing of its kind, which upon re-reading proves to be more helpful each time.

While E. Stanley Jones' books are sought by many, our group has not found them helpful.

II.

Aids to the devotional life, combining technique with true spiritual insight, without smacking of the researcher.

More Than We Are by Marguerite Harmon Bro (Harper). Finest brief study of prayer and steps in prayer in many years, especially fine for the beginner, but helpful to one along the way.

Teach Us to Pray by C. F. Whiston (Pilgrim Press). A study of prayer, giving theological foundations first, then techniques for prayer, including a fine section for the minister's reading and practice. For the layman too.

On Beginning From Within by Douglas Steere (Harper). A brief guide to growth in prayer and the devotional life, found more helpful by various cell groups than most any other brief volume.

Prayer and Worship by Douglas Steere (Association Press). A briefer volume, very fine, one of the small Hazen series.

Alternative to Futility by D. Elton Trueblood (Harper). A small volume of inestimable worth, with concrete suggestions for group discipline.

The Secret of Life by Roy A. Burkhart (Harper). Suggestions for prayer groups as developed in First Community Church, Columbus.

How Religion Helps by A. W. Palmer (Macmillan). A little book of religious helps for convalescents, by one who learned through the hard way of overcoming severe illness.

Prayer: The Mightiest Force in the World by Frank Laubach (Revell). Full of specific and unusual suggestions for prayer, especially intercession.

Letters of the Scattered Brotherhood edited by Mary Strong (Harper). Anonymous letters on the spiritual life, some for the beginner, others for the more mature, one of the finest in its spiritual depth.

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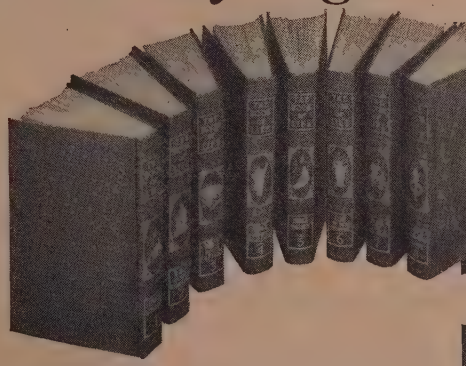

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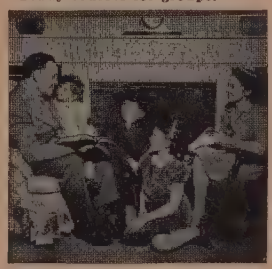

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The School of Prayer by Olive Wyon (Westminster Press). More advanced study that takes the reader far along the way.

A Call to What Is Vital by Rufus Jones (Macmillan). One of the last by this Quaker teacher, for the intelligent mind skeptical of religion, a sound, radical, and reverent approach to religion and prayer.

Methods of Private Religious Living by Henry N. Wieman (Macmillan). Experiments in personal religious living by a noted Chicago philosopher.

A Preface to Prayer by Gerald Heard (Harper). Modern techniques based on study of psychology and an understanding of the Eastern religions; difficult reading, but most stimulating.

Creative Prayer by E. Herman (Harper). Older book that still holds a high place in its field, easy to read but deep in its thinking.

Time to Spare by Douglas Steere (Harper). A book on spiritual retreats, only one of its kind, telling first how to set up a three-day retreat; then secondly, devotional materials to use. This latter section is worthy of personal use in one's own devotional time.

The Fellowship of the Saints edited by Thomas S. Kepler (Abingdon-Cokesbury). A large book of excerpts, some long, some short, from Christian writings through the generations, about half of it from modern times. Excellent either for reference or for one's own personal use.

The Perennial Philosophy edited by Aldous Huxley (Harper). An anthology with much added comment by a stimulating editor, thoughtful, devotional, with much from the religions of the East.

The Choice Is Always Ours edited by D. Phillips. (Richard A. Smith). Best anthology of spiritual progression to be found, for thoughtful, alert folk who are willing to read carefully and love courageously.

III.

Classics of the devotional life.

Doors Into Life by Douglas Steere (Harper). An introduction to five devotional classics by Thomas a Kempis, Francis de Sales, John Woolman, Soren Kierkegaard and Baron von Hugel.

Christian Perfection by Fenelon (Harper). Very fine for those already moving along the way.

A Guide to True Peace from writings of Fenelon, Guyan and Molinos (Harper). A tiny volume with much to mull over in one's daily devotions.

A Testament of Devotion by Thomas Kelly (Harper). The finest brief volume of devotional reading of modern times, easily understood, but loaded with spiritual power, worthy of continual re-reading.

The Cloud of Unknowing (Harper). A classic of the fourteenth century on contemplation, for those who have made considerable progress in prayer.

Holy Wisdom by F. Augustine Baker (Harper). A new printing of an old classic on interior prayer, much too long for straight reading, but of unusual help.

Purity of Heart by Soren Kierkegaard (Harper). A fine translation and introduction by Douglas V. Steere of a difficult book for the ordinary reader, but of special worth to one who will stay with it intently.

A Serious Call to a Devout and Holy Life by William Law (Westminster Press). Probably the finest of the English devotional classics, logical and pedestrian at times, but thought-provoking. Its fine print may bother some.

St. John of the Cross edited by Bede Frost (Harper). A classic not easy to read, but well worth the effort; for those advanced in contemplation and prayer.

Spirit of Flame, an Introduction to St. John of the Cross by E. Allison Peers (Morehouse-Gorham). A most helpful introduction by an English scholar who is at the same time a devout Christian.

The Imitation of Christ by Thomas a Kempis, edited by Klein (Harper). The finest edition of this best of ancient classics, in pocket size or large edition.

Meister Eckhart, a Modern Translation, edited by Blakney (Harper). An excellent edition of sermons, fragments and legends of this genius of the spiritual life, with readable type.

John Woolman's Journal (Macmillan). There are various editions of this American classic, the story of a Quaker in early America who combined devotional zeal with anti-slavery preaching.

An Introduction to the Devout Life by Francis de Sales (Harper). An excellent new edition of the French classic, the master's suggestions for training in the devotional life.

The Exercises of Saint Ignatius (Newman). The full text of the famous spiritual exercises developed by the founder of the Jesuits.

Sir Philip Gibbs

(From page 22)

Founders of Empire, other post-war descriptions of Europe of great value such as *The Soul of the War, Hope of Europe, People of Destiny,* and volumes of essays like *Knowledge Is Power, The 8th Year, The New Man, The Day After Tomorrow.*

There is a deep seriousness in all his work and a passionate devotion to the creation of a decent human world society. He is the perfect picture of the sincere man seeking true solutions for human problems amid the crazy partisanships of a disordered world. *The Middle of the Road* illustrates this. The hero, Bertram Pollard, cries out at one point, "Why was he always pulled two ways? Why did this infernal tug of war go on in his heart and brain between the extremes of thought? Most men walked on one side or the other, on their own side of the hedge. He tried to keep to the middle of the road and both sides flung stones at him."

In this moving book the most tragic figure is Digby Pollard, the hero's youngest brother. He becomes a "Black and Tan" officer in the English attempt to quell the Sinn Fein rebellion in Ireland and as such is a symbol of the vast numbers of bright, clean, ignorant young heroes, all over the earth, who have been squandered and blighted in the world's crazy use of brute force. This book is so typical of all Gibbs' teaching that it will suffice us for summing up his message. The extremes between which he chooses the middle of the road are all here: 1. The clash between nations—Ireland and England, the Allies and the Central Powers; 2. The clash between classes and masses.

Listen to Bertram talking to his "kid" brother after hearing an account of his "necessary atrocities" in Ireland: "It's frightful, it's devilish. After the Great War and all our sacrifices for liberty! Two English-speaking peoples bound together by blood, by Christian faith, by heroic memories! My God, Digby, I implore you to chuck it. Hand in your papers, resign. Cut your right hand off rather than do such dirty work. It's dishonouring, it's filthy, it's murderous!"

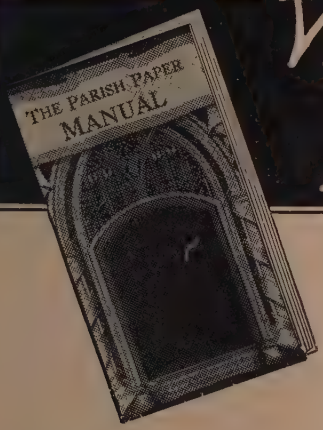
Are they not words that find an ugly echo all around the world?

It is worth reminding ourselves that, after the tragedy, (why not before?) the middle of the road solution, dominion status, was accepted by all parties. Oh, the folly of man!

Sir Philip has, of course, been a great traveller and one of his comments upon America may be of special interest to my readers. Here again the middle of the road seems to be his path:

"I regard these American visits as the greatest experience of my life, apart from the war, and they added enormously to the knowledge of world-forces and the human problem. I was, and still remain, convinced that the United States will shape for good or ill, the future destiny of the world—and I believe for good, for these people, in the mass, have a dynamic energy, a power not only of material wealth, but of practical idealism, from which an enormous impetus may be given to hu-

(Turn to page 28)



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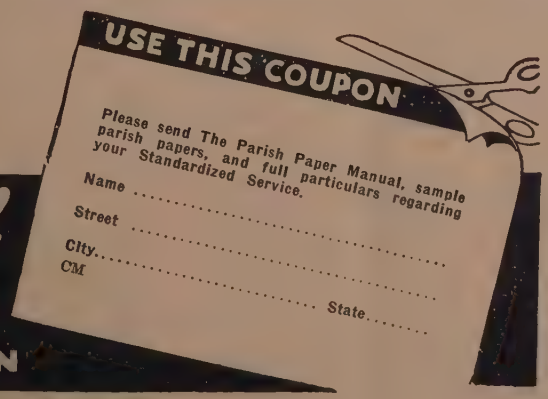

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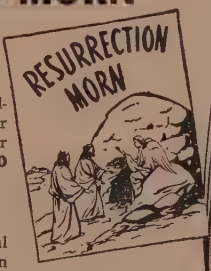

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10 South Wabash Avenue, Chicago 3, Ill.

Sir Philip Gibbs

(From page 26)

man progress."

"During these visits I was made wise to many of the darker aspects of American life. I was not unconscious of a strong strain of intolerance, a dangerous gulf between the very rich and the well-paid, speeded up, ugly living, dissatisfied labour; something rather hysterical in mass emotion when worked up by the wire-pullers and the spell-binders, and the noisy blatant, loud-mouthed vulgarity of the rich."

Through all Sir Philip Gibbs' writing, especially his novels and books on the world situation, there shines the knightly splendor of a Crusader for Peace. His mind is constantly a strain to bridge the gulfs of prejudice, ignorance, misinformation and pride that separate the peoples and classes from each other. The mainspring of this is without doubt his fine undeviating reverence for the Christian faith.

The picture he gives in the *Middle of the Road* of Bertram Pollard at the deathbed of his mother may well be the reflection of the author's experience:

"She was silent for a little while and then spoke again. 'Bertram! Work for peace. The world is so very cruel and the future is so dark! Work for peace, my dear. Peace is so beautiful. Promise me!' "

Whether Sir Philip ever made such a promise, he has certainly fulfilled it. He is, above all others, our modern novelist of the coming peace of the world.

SENTENCED IN CHURCH LOTTERY TEST CASE

Miami, Florida — A 35-year-old Roman Catholic housewife was given a 30-day suspended sentence here by Judge Cecil C. Curry in what was regarded as a test case to halt charity and church raffles and bingos under any guise.

Mrs. Bessie O. Pope was the latest church worker apprehended in a drastic drive against all form of illegal gambling in Dade County. The campaign was launched by the Greater Miami Crime Commission, religious and civic organizations, grand juries, the Kefauver Senatorial investigating committee and a new crusading sheriff.

Mrs. Pope set up an ironing board in front of the entrance to the Dade County tax license office and solicited 25-cent donations to the Catholic Daughters of America. For each "donation" a ticket was given for an automobile raffle in the Knights of Columbus hall. She was arrested and charged by Miami police with selling lottery tickets.

Telephone Service Locates Prospects

Criss-Cross Directory Does the Job

MANY ministers do not know that the telephone company offers a criss-cross directory. The directory is not sold but is available on a rental basis. Frank Stewart, the enterprising religious news editor of the *Cleveland Press*, found one of our local churches using this book and wrote up the story of it. Mr. Stewart's story follows:

Church "Buds" in Criss-Cross Telephone Book

One of the "bibles" in a big newspaper office is a criss-cross telephone book—others are the city directory and World Almanac. Boy, oh, boy, they are lifesavers when a guy is in a hurry for information.

In all my years tinkering around a daily gazette I never came across the use for a criss-cross that I stumbled onto yesterday. Brother, it is a honey.

They are actually building up membership of a new Lutheran Church, Missouri Synod, in Mayfield Heights, with the aid of a criss-cross phone book to locate "prospects."

That's Our Savior Lutheran Church, which meets in an "up and down" dwelling at 6272 Mayfield Road, where they have names and addresses of 3,000 families typed on cards ready for a telephone information census in Mayfield Heights, Lyndhurst, Gates Mills, Highland Heights and other areas in the neighborhood.

Perhaps I better explain a criss-cross telephone book. It differs from the big volume in your home, office or store. Actually, the Ohio Bell Telephone Co. calls it the "Address Telephone Directory." The book—bound in flaming red with yellow pages—is not distributed free of charge. It is leased and remains property of the company.

Listings are arranged in street number order under the caption of the street name. Practically every street in Greater Cleveland is contained in the book with the house number and name of occupant.

Well, sir, that was just pie for the Mission Society of Our Savior's Church. They picked out streets in the Mayfield Heights section and made a card index and the 3,000 families have been classified in fourteen zones, with a church member in charge of each one.

Some of these days the telephone census will start—they have already made a sample test and it worked fine. People will be courteously informed on the phone that a church information survey is being made and their cooperation solicited.

Accurate records of results will be kept and the new pastor, the Rev. Clyde O. Cress of O'Neill, Nebraska, who was installed yesterday, will be furnished names and addresses to keep him going for months. He will be assisted by members of the congregation, of course, in making calls.

It is the slickest plan for a religious census I ever heard of in Cleveland. No door-bell ringing—no weary tramping of streets by canvassers. Just a quick, polite telephone inquiry and the job is done.

If the preacher gets 200 families out of the total of 3,000 cards now ready for checking, that means a potential church membership of nearly 700. The chairman of the zone will be permanent, and from time to time other checks will be made.

I received the information about the criss-cross telephone survey after the 10:30 service yesterday morning from Everett A. Sisson, president of the congregation, Helmer H. Hein, financial secretary, and Edmund Keske, one of the deacons. Services were conducted by the Rev. Elmer Bliss, who has acted as interim pastor since last February. Pastor Cress sat in the congregation. The installation yesterday afternoon was held in Mayfield Heights Town Hall.

The Ohio Bell Telephone Company was interested in Mr. Stewart's story and recently asked the minister what had been accomplished. In his letter he goes into detail:

Our Savior Lutheran Church

6272 Mayfield Road
Mayfield Heights, Ohio

December 6, 1950

The Ohio Bell Telephone Company
1740 East 12th Street
Cleveland, Ohio

Gentlemen: On May 8, 1950, Frank Stewart wrote an article in The Cleveland Press about the religious survey that Our Savior Lutheran Church was making. We would like to inform you that to date we have made about 400 telephone calls. At a recent meeting of the Mission Workers, a total of ninety prospects have been listed and these have been placed on our mailing list.

Some of the objectives of the Mission Workers are to win souls for Christ by encouraging active soul-winning by the members of the congregation; by keeping an up-to-date religious survey of every family in our mission field, and calling on every new family that moves into our mission field.

We have now listed about 4,000 families from the directory, and we think that the directory has given us at least seventy-five per cent coverage of our field. The survey has made the work speedy, convenient and interesting for the zone chairman.

It is convenient for the individual who is being surveyed. There is no need for one to ring door bells to gather the routine information. When the zone chairman has introduced himself as a member of our church, the first question that is asked by him over the telephone is: "Would you please 'help'

(Turn to next page)

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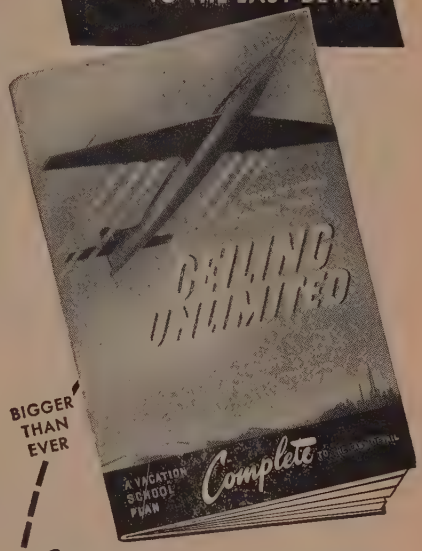

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Scripture Press

Above: The educational and social wing is shown. At right: Men sawing logs on lawn.

God, Trees and People

by Annette H. Richards

THE big building boom that has suburbanized the countryside and modernized store fronts in towns since the war has also had its effect on a small rural Methodist church near Coatesville, Pennsylvania. A veritable "church in the wildwood," this white frame building is surrounded on three sides by a tall forest of oak and hickory. But the Friendship Methodist Church at Gum Tree was not destined to remain in its nineteenth century size or simplicity. Nor were the trees.

For one day in the summer of 1949, a crew of church members arrived with saws, trucks and plenty of manpower and proceeded to cut down some of the beautiful trees. Why? They were going to use the Lord's trees to build an important addition to the Lord's House. They were converting part of this natural cathedral into a modern, fully-equipped Sunday school addition.

The old building, built in 1872, was bursting at the seams and as Paul L. Coates, chairman of the board of trustees, says, "We either had to fix up or close up." Their hard-won answer to this quandary was the present odd activity in the church yard.

All through the long summer, with the help of Daylight Saving Time in the evenings and good weather on Saturdays, the church members labored not only in cutting and hauling trees from their church yard and from the wood lots of their members and friends to a cooperative sawmill at Downingtown, but in digging the entire foundation of the thirty-two by seventy-foot addition, in laying the joists and subfloor, and in doing innumerable other carpentry jobs.

The Problem of Funds

In 1948 when the 213 church members decided to do something about the congested condition of their Sunday school classes and their crowded and overtaxed facilities at church socials, they asked church architect, Charles Bolton, to draw up plans for the proposed addition. Mr. Bolton drew up plans for a large Sunday school auditorium, seven Sunday school classrooms, rest rooms, a new kitchen, a new heating unit, a steeple and front porch, space for enlarging the church auditorium and a new chancel.

Church members were pleased with the plans but staggered at the cost. Forty thousand dollars! How could such a small church raise the funds even though there was no question of the crying need for every square inch of the outlined new building? Here was the proverbial $64 question.

At this juncture help came from the finance department of the Methodist church to whom such a problem is not such an insurmountable obstacle. After surveying the situation, these financial wizards came up with the astounding report, "You can do it!"

"How?" asked the puzzled parishioners.

In the following two weeks their answer came in the person of Dr. Albert Adams. He arrived on the scene and spent two weeks studying the assets and liabilities of the congregation and laying out the financial campaign that was to bring this dream into a reality.

Secret Was Simple

His secret was simple—once he explained it. But the average church member would not dream it up in a thousand years. Instead of being floored by the $40,000 total, he said, map out a two-year period of time in which to collect the money. This equals roughly 100 weeks, a clear cut number of weeks, easily workable.

Then divide the $40,000 total up into amounts of $250 or multiples thereof. This would amount to $2.50 weekly in

Telephone Service Locates Prospects

(From page 29)

us gather some information?" We feel that the word "help" has given us the opening in that home. People usually will "help" if it doesn't cost anything or if it doesn't inconvenience them. Out of the 400 families contacted to date, only one individual was not receptive to the questions of the survey.

We want to thank you for making available to us the "criss-cross" directory. It has been most valuable to us in giving us an almost complete listing, by streets, of the families in our field.

I would like to mention that we have received inquiries from other denominations in the Cleveland area concerning the effectiveness of the use of the directory and the results of the Mission Workers. We are indeed pleased with the results of our survey by telephone, and it has been of great service in promoting the work of building the Kingdom of God.

Very truly yours,
The Rev. C. O. Cress

This plan of survey may be helpful to many ministers wishing to locate prospects. Your local telephone office can tell you if the service is available in your community and what it would cost.

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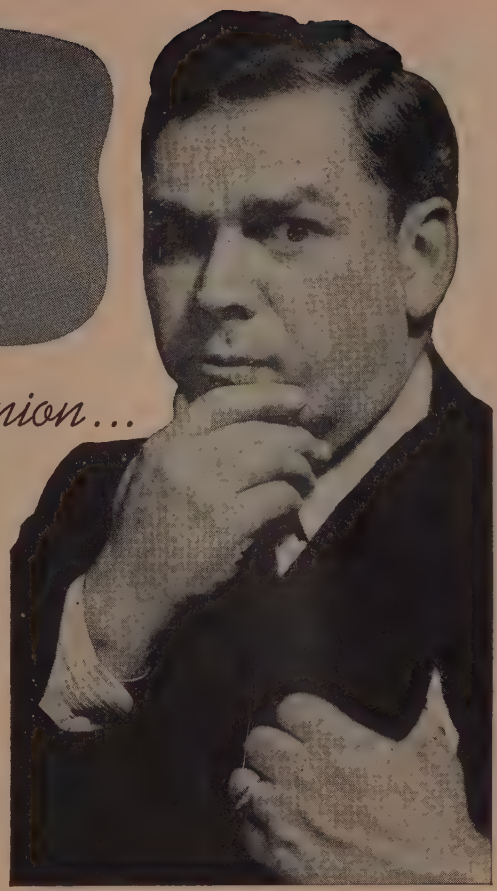

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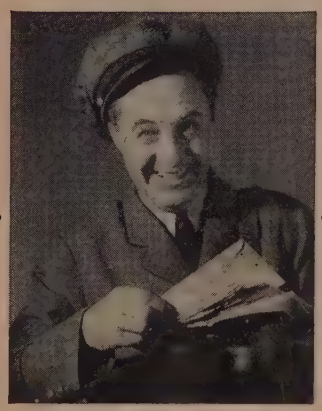
The savings are substantial. An individual can buy our insurance at $2 to $7 per thousand less, depending on his age and the type of policy.

New, Double Protection Plan gives you *twice* as much insurance at only 25% to 35% added cost. As an example, at 35 years of age, a man pays only $53.83 the first year and $71.83 thereafter for a $5000 policy on the double protection plan. Think what $5000 would mean to the happiness and well-being of your family!



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pledges, a manageable sum. Ask each wage earner in the congregation to pledge $125, $250 or $500 to the campaign and give his weekly contribution regularly. The sum of $40,000 divided into 100 weeks would amount to $400 that must be raised every week. This would mean an average of $2.00 per week from every member. When viewed in this way, the prospect was not so formidable.

Visitation committees were formed and each potential wage earner was asked the question, "How much will you pledge towards our children's religious training and the church's future? How much is it worth to you?" Thirty-eight thousand five hundred dollars was pledged in two weeks' time.

The way ahead was clear. They were going to get their long-awaited, sorely-needed church space. The church would not have to close up. It was going to fix up! Instead of worrying about growing, it could encourage and handle growth. The future looked rosy.

The Gift of Trees

Though only relatively minor, the remaining $1,500 posed a problem. Then came the unique inspiration which gives this church project a special character, a mark of distinction.

Some churches are built of stone, some of brick and some even of mud. But this one was built of good, old-fashioned lumber. An appraising eye was cast towards some of the big oak trees in the church yard. Lumber costs money. Here was lumber in the rough. Yes, and there was lumber on the farms of church members, too. The result of this thinking was another house-to-house canvass, "Brother, will you give a tree?"

This being a rural community of farms and homes, the question, though certainly unorthodox, was answered in the affirmative to the tune of 30,000 board feet of donated lumber. Cut at the local farmer's woodland cooperative sawmill, Woodland Products, Inc., of which dairyman and poultryman Coates is president, the output in cash would only amount to $900. If they bought the lumber outright, it would have cost $3,300. Thus a net saving of about $2,500 was effected. Quite an original way to save money, especially for a church!

Work Begins

With monetary matters settled, the ground was broken and actual work began in the summer of 1949. The whirr of the gasoline chain saw could be heard piercing the quiet of evening while the yell "timber" would announce another log ready for the mill. The roar of tractors scooping out the earth of the foundation mixed pleasantly with the dull thud of picks and shovels striking the ground. Before too long the cheerful sound of hammers and saws at work could be heard. Gradually the new building began to rise before the eyes of the laborers. It was a labor of love.

The smell of fresh paint marked another step towards the common goal. The women served refreshments and sewed curtains for the new auditorium. It was a busy time for all, but a happy one.

A Project Completed

At last, on November 13, 1949, little more than a year from the start of the financial campaign, the Sunday school addition was a reality and the thankful congregation gathered for the dedication ceremonies. It was a justly proud congregation that surveyed its handiwork that Sunday in early November. For not only had they given of their substance, but they had given of themselves in building this House of God.

The airy rooms are full of light and through the generous-sized windows the classes can look out on the forest of the Lord's trees still remaining on the stump. A peace and quiet, most conducive to a reverent spirit, is produced by this lovely woods. It permeates all the increasing activity of this growing rural church.

The church can grow. In fact, it has already upped its attendance by ten per cent in a year's time. At its sociable church suppers, twice the number can be accommodated this year as could be last year. In the front of the church auditorium for all to see is the weekly record of last year's and this year's attendance each Sunday. The average is about 115 now as opposed to about 100 then.

No more nerve-racking Sunday school classes trying to meet in different corners of the church auditorium with the teachers frantically trying to catch and hold the interest of their distracted charges. No more overflowing into the parsonage.

And last, but not least, no more fear of having to "give up the ship," accept defeat, and watch the congregation scatter to the city churches for worship and fellowship. Here in the quiet of their own church, in their own woods, on their country road, these Christians can meet on Sunday mornings in close communion with Mother Nature and her Creator.

Though the steeple and front porch will not be completed until this fall, the main job is done. The working space and facilities for an active youth program are now at the disposal of the Friendship Methodist Church.

The Collect for the Day*

THE Collect for the Day is a short prayer, definite in structure, expressing one thought. It is found in the liturgy following the Gloria in Excelsis and before the reading of the Epistle and Gospel lessons. The Collects have come down to us through the ages of Christian history. The youngest of them dates back to the Reformation and others have been in use for as long as 1400 years. Their simplicity of form and beauty of language and thought commend them to us as rare jewels of our liturgical heritage.

There have been several interpretations of the term "Collect," all of which are interesting. The first meaning attached to it grows out of the gathering of the Christians together at some appointed place outside of the house of worship, from which place they marched together to their church. This practice was known as the *collecta* —from the Latin, to gather together— and the prayer offered just before the procession began was called the *collect*.

Another interpretation, which perhaps fits the present-day usage a little more clearly, is that this short prayer collects or gathers the meaning or central teaching of the Epistle and Gospel lessons for the Day. A third is that the minister gathers all the petitions of the people together with his in this concise little prayer.

In structure, the Collect is exact and precise. It consists of but one sentence, and normally has five parts: the address to God; the reason or basis on which the prayer is presented; the petition itself; the blessing or benefit hoped for as a result of the fulfillment of the petition; the meditation and ascription to the Blessed Trinity. At times one or another of these parts may be omitted.

As an excellent example of a Collect with all parts present, let us consider the Collect for the Second Sunday in Lent.

THE ADDRESS: O God,

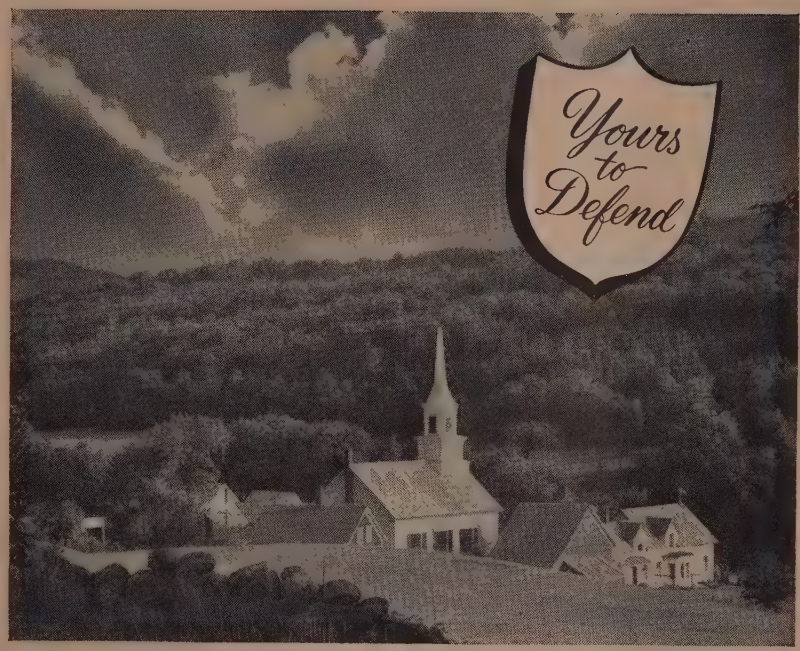
THE REASON: Who seest that of ourselves we have no strength;

THE PETITION: Keep us both inwardly and outwardly;

THE BLESSING: That we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul;

THE MEDITATION and ASCRIPTION: Through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

*Taken from an article on Prayer which appears in the 1950 Year Book of the American Lutheran Churches.



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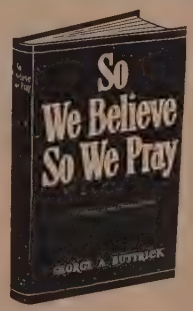

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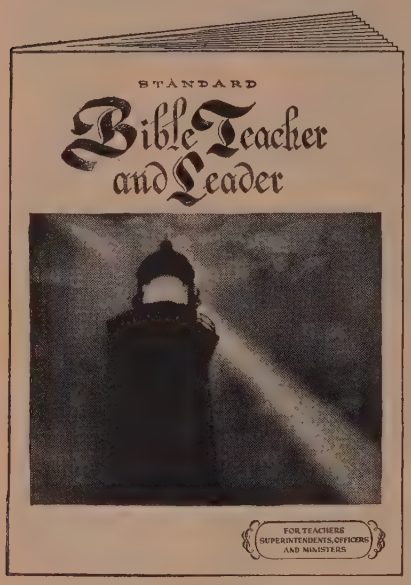

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Productive Pastures

by Hobart D. McKeehan

SERMON STARTERS

I. The Meaning of Easter

OF ALL the Christian Festivals, Easter is probably the most comforting, to use the now debased word in its earlier and specifically spiritual sense of strengthening.

It not only inspires hope, but offers the assurance of the fulfilment of hope by its story of the triumph of light over darkness, of good over evil, of life over death. And the Christian hope which is nourished by Easter is a much more significant and powerful thing than the vague hopefulness or cheerfulness evoked by the seasonal change from the gloom of winter to the bright promise of spring.

There is no facile optimism about the hope which is based on faith; it is in no way an escapist attitude which can be entertained only by refusing to contemplate the sombre side of life.

The radiance of Easter, the joy of the Resurrection follow closely after the despair and apparent failure of Good Friday. This swift transformation explains the conviction of Christians that they have sound reason for hope in a world where pain and suffering and all the multitudinous ills of human existence are only too commonly felt.

It is no part of the Christian faith to deny the extent and power of these evils, but rather to hold steadfastly to the belief that the message of Easter is that at the end of the day goodness will prevail.

Perhaps the contrast between the state of the world and what it might be, if men were wiser and more willing to practice the Christian virtues, is more keenly felt at Christmas than at Easter.

On the surface the Christmas message of peace and good-will often seems like a mocking delusion to countries ravaged by war and with further horrors in store. Easter is more likely to inspire a humble recognition of our need for a gleam of hope, which seldom illuminates the minds of those who do not look beyond the temporal world.

There is abundant cause for pessimism and despair. Many people are naturally appalled and disappointed by the feeling that the clouds are gathering again after the storm has barely subsided, and that, despite the longing of humanity for peace, there is no assurance of a respite from the physical and mental sufferings of war.

It would be dishonest to pretend that the symbolism of Easter can be easily applied to the world we live in. It does not follow that in each specific problem right will triumph after being seemingly worsted.

According to Christian teaching, history is not a sequence of fortuitous events brought about by the interaction of blind, natural forces, and the short-sighted efforts of human planning. Yet the way in which it is being shaped by Providence is too mysterious to be understood by men with limited knowledge of the past and ignorant of the future.

There is no reason to believe that life will be easier or more rewarding for the individual Christian or that nations and civilizations which profess Christian values will prosper. The message of Easter with its assurances of immortality and of the eventual victory of truth and goodness refers to a life beyond this world.

Although Christianity is not wholly an other-worldly religion, and though it is much concerned with the good life here, its primary purpose is not to achieve the Kingdom of Heaven on this earth. The relevance of Easter to secular affairs is that it provides the ultimate sanction for the practice of virtues, such as courage, truthfulness, mercy, tolerance, and charity, which elevate individuals and civilise communities.

It is a reminder of the breaking into human history of the divine power which will redeem a suffering and tortured world and realise the aspirations of men of goodwill, although its operation is but dimly apprehended by finite minds. — From a sermon by an anonymous minister published in *The Scotsman.*

II. The Risen Christ

Throughout the Gospels it is shown how the disciples leaned on the visible presence of their Master. After Easter, because the risen Lord was about to withdraw from human sight, they had to learn to depend less on his seen presence. Therefore, through the forty days before the Ascension companionship is not renewed in the old way. Because there shall be no room for

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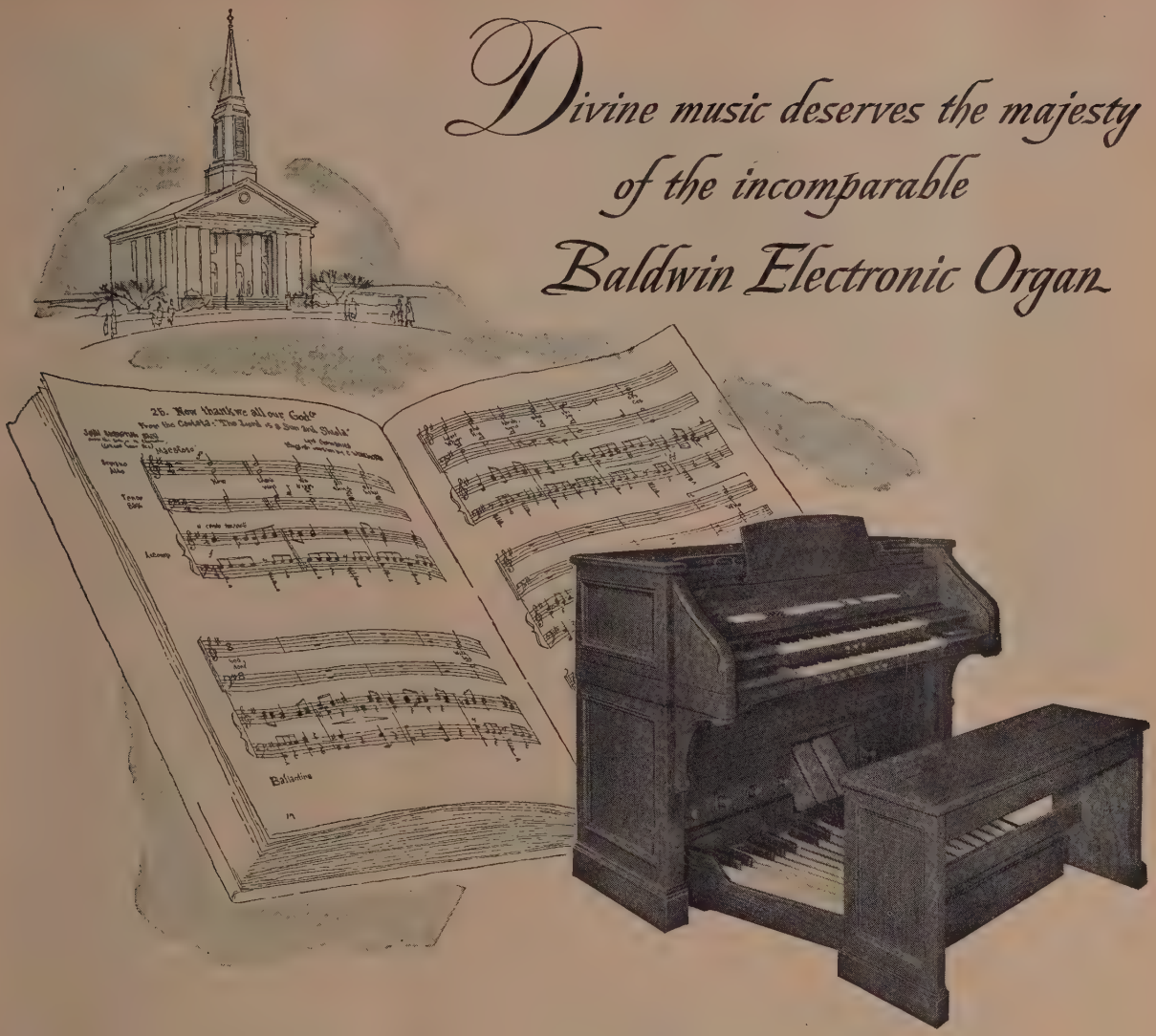

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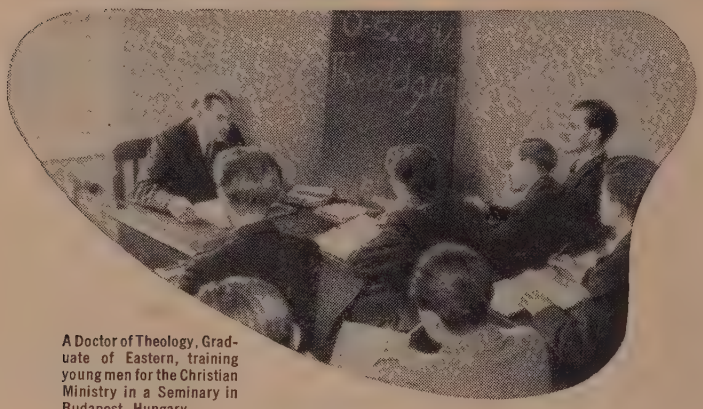

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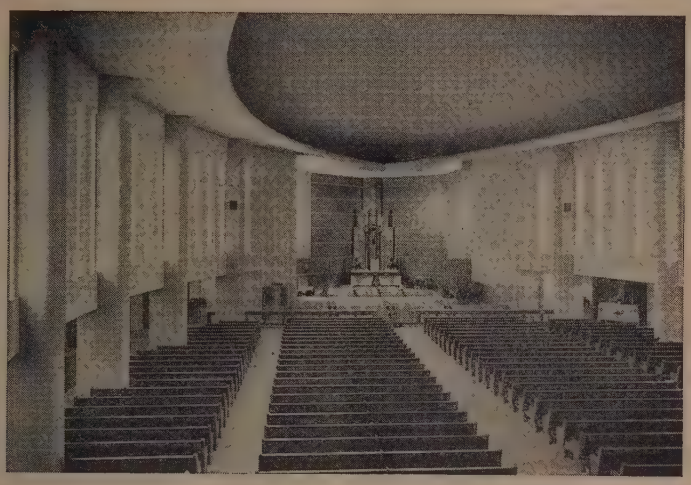
doubt, the risen Lord will appear often, now to an individual, now to a group of friends, and on one occasion, recorded by St. Paul, to "about five hundred brethren at once." None could foretell when, or to whom, he would show himself next. There were moments when the disciples could still question him about their own futures, about the restoration of the Kingdom of Israel. But at any moment he might be standing among them and his "peace be unto you" be heard, so at any moment he might vanish. This gradual detachment from relying on his visible companionship was a deliberate part of the training designed for them by their Master between Easter and Ascension Day. Indeed, the lesson they had to learn was twofold:

A. They had to gain a right measure of independence. It had not always been easy to do what they had been clearly told was right; in the future they would have the harder task of discovering for themselves what the right course was. In this their human faculties would be strengthened and helped by the Holy Spirit; nonetheless, it was their human faculties that must be used. They were no longer to be as little children, for they had come to the manhood of discipleship and must face its responsibilities. As much as ever they must serve God with their hearts, but more than before with their minds also. Through these weeks, accordingly, they learn gradually to think and act for themselves; no longer daily but only at rare intervals can they listen to the spoken words of the Master, and soon they will be able to hear him no more.

B. With this was linked another lesson. They must learn that real companionship does not depend on physical vision, and that when out of their sight he would be as near to them as ever. The experience of the forty days made that truth easy to grasp. In the past, wrongdoing had been easier at moments when they chanced to be, as it seemed, apart from their Master—he in one place, they in another. Now there were no such moments. Though unseen, he was ever close; it was impossible to sin grievously when at the next minute he might be standing before them. So they were being prepared for the years after the Ascension, and were coming to understand his promise: "Lo, I am with you always."

The comfort for men and women today is great if in these matters they become fellow-learners with the disciples. The real presence of the risen Lord among them is no mere theological doctrine, nor is it verified only in the highest act of Christian worship.

(Turn to page 38)



INTERIOR OF ST. COLUMBA CHURCH, ST. PAUL, MINNESOTA

Interior of finished church. Warm air circulates through cores in Flexicore slab floor so that entire floor area becomes a radiant panel.

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PROBLEMS of space and expense had to be overcome to build the unusual and beautiful Church of St. Columba in St. Paul, Minnesota.

The parish-owned lot was small, but full advantage was taken of the limited area by erecting the church diagonally on the property. The $600,000 church with seating capacity for 1,000 people is of steel frame with poured concrete walls below grade and Flexicore precast concrete slabs for floors.

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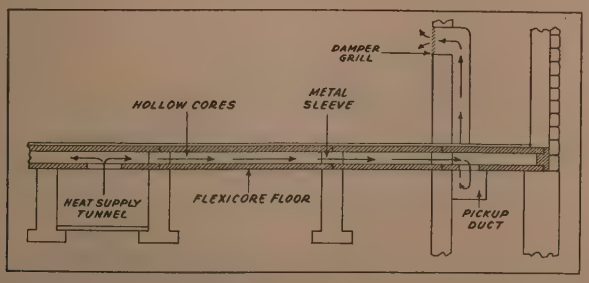
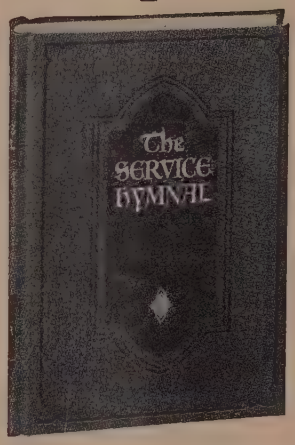
Additional economy was gained by using the hollow cores precast in each Flexicore slab for radiant heating. A split heating system was designed—combining the advantages of warm air radiant panel heat with circulating air.

By specifying Flexicore slabs, less supervision by the architect on the floor construction was necessary. The detailing of reinforcement for the floor load by the architect was eliminated as the Flexicore manufacturer made the slabs to meet the building requirements. Loads varied from 60 pounds to 125 pounds per square foot (superimposed) in different sections of the church.

Finished floors were of terrazzo 2½" thick. In the conference room in the basement a suspended ceiling was hung from the Flexicore and plastered. The main body of the church was laid on concrete beams with 3½" of Vermiculite on top of the earth fill for insulation.



Split system of warm-air radiant panel heating (simplified). After air passes through Flexicore cores it is forced through damper grills to circulate in church.



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Productive Pastures

(From page 36)

It can and should be a certainty confirmed by daily experience. Physical vision is not a criterion of reality. However intently we watch the electric wires stretching over the country we cannot see the current passing through them, but we cannot doubt that it does pass when we find it giving light and warmth to houses. Nor, seeing the light and warmth brought into human lives by the power of the risen Lord, may we deny the presence of him from whom they flow. Again, we shall cease to speak in pagan fashion of having "lost" our friends who are on the other side of death. We have lost for a time their visible companionship, as the disciples lost that of their Lord, but this is all. * * * In the highest sense, their influence is often greater now than when they were seen by us on earth. Their love for us, as ours for them, is unchanged. United with the Lord, they, like him, are with us always to the end of the world — and beyond.

POETIC WINDOWS

The Touch of the Master's Hand

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile,
"What am I bidden, good folks," he cried,
A dollar, a dollar—now two, only two—
Two dollars and who'll make it three?

Three dollars once, three dollars twice,
Going for three — but no!
From the room far back a gray haired man
Came forward and picked up the bow!
Then wiping the dust from the old violin,
And tightening up all the strings,
He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased and the auctioneer,
With a voice that was sweet and low,
Said, "What am I bidden for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two?
A thousand once, who'll make it three?
Three thousand once, and three thousand twice —
And going, and gone!" said he.

The people cheered, but some of them cried,
"We don't quite understand —
What changed its worth?" The man replied
"The touch of the Master's hand."
And many a man with a life out of tune,
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A mess of pottage, a glass of wine,
A game — and he travels on.
He is going once and going twice,
He's going — and almost gone.
But the Master comes, and the foolish crowd,
Never can quite understand,
The worth of a Soul, and the change that's wrought,
By the touch of the Master's hand.

—Myra Brooks Welch

A Pledge

From out the windows of my heart
Shall flow the currents of Thy love.
And earth shall know the blessings of Thy power
And Thou my light and life shall be,
To radiate peace to all mankind.

—Anon

If Easter Be Not True

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then love must lose her mighty urge;
Life prove a phantom, death a dirge —
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true —
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize.
Since Easter, aye, is true!

—H. W. Barstow

SELECTED PROSE

The Meaning of Forgiveness

The meaning of sin (as distinguished from "sins") is, as William Temple taught, self-centredness. It is the claim to false independence on the part of finite and created spirit, thinking and acting from the self as centre, not from the true centre of Reality, and therefore perenially involved in egoism, manifesting itself as the will-to-power. How this tends to pervert all man's activities (and not least virulently his religion) has been searchingly worked out by Reinhold Niebuhr in *The Nature and Destiny of Man.* Human life is thereby disorganized, alienated from its true purpose and contradicting the law of nature. There is "a law of sin in our members," in contradiction to the law of God. The way of salvation is the movement out from the prison-house of the self-centred life to the service of God which is perfect freedom. But we cannot ourselves initiate that movement just because we are fatally inhibited by that very self-centredness which locks the door on us. The Gospel tells what the Living God has done, and is doing, to deliver us. "When he took man upon him to deliver him, he did not shrink from the womb of the Virgin."

The Gospel is the Good News for man because it is a Gospel about God. First and last, the concern of Christianity is with the reality of the Living God—the Kingdom and the Power and the Glory—as the ground and meaning of the universe. The goodness of God is Creation's final law—goodness creating, hallowing and redeeming and, through all, regnant in majesty. But the course of history and the life of man has gone astray from the purpose of goodness and cannot be reconciled to moral reality by any imminent powers of its own or by any process of gradual improvement. The initiative must come from the source of goodness. Man's ultimate need is that which man cannot satisfy. Because we are sinners we cannot redeem ourselves. It is the Living God who is the Reconciler, and the Gospel declares that "God was in Christ reconciling the world unto himself" (II Cor. 5:19). Since that which is to be reconciled is sinful, it can be achieved only at the cost of suffering, which the goodness of God himself bears, undefeated.

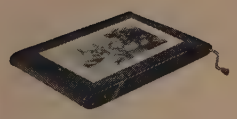
This is the Christian doctrine of the Atonement, so often lamentably misinterpreted or written off as barbaric superstition. The central point of it, as can be now seen, is the divine initiative in healing and in casting down the estranging barriers — barriers between God and man, and therefore also between man and fellow-man.

* * *

It is from God's side that the rescue comes. The miracle of the Gospel of Forgiveness, as it was first preached in the ancient world, to a culture haunted by a sense of sin and of alienation from God, was that the road was now cleared and open by the condescension of God's love for man. In Christ the barriers are down; and men are offered access to the Father, "adopted" into the status of sonship and enfranchised in the redeemed community. Men, being reconciled to God, could become reconciled to one another, so that the most obdurate antagonisms and group-animosities could be and were transcended. The result of accepting the message of Forgiveness was liberation into community life. The whole New Testament vibrates with this note of emancipation and release from the burden of guilt, frustration and estrangement. The Church — the Community of the Holy Spirit — in which the meaning of human life is realized in a God-centred fellowship of persons, is the direct creation of the Gospel. — F. R. Barry in *Recovery of Man* (Scribner's).

The Living Christ

We need not go up to heaven to bring Christ down from above, or back to a dim and vanished age with painful re-



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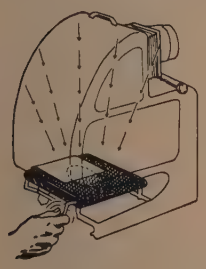

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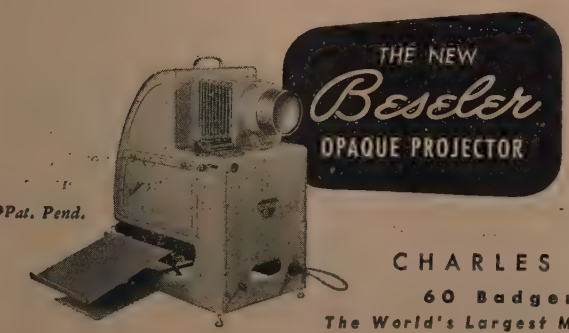

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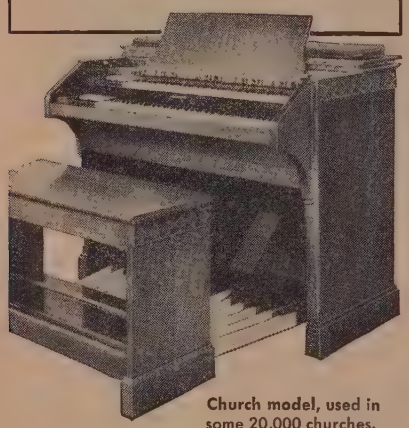

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BOOKISH BREVITIES

"Of the Greeks," wrote the master critic of his day and, indeed, of many years, Sainte-Beuve, "a page, an idyll from time to time suffices me. It is not deep knowledge of them that I require: it is their flavor." These words came into my mind when I opened a great and beautiful new book, *Greek Poetry for Everyman*, collected and translated by that brilliant and almost phenomenally industrious and productive classicist, F. L. Lucas, of King's College, Cambridge. This volume represents more than twenty-five years of a labor of love and for which representatives of civilized thinking in all English-speaking countries will be more than grateful. There have been many books about Greek poetry: this book sets out to bring all intelligent men and women into intimate and enthusiastic communion with that poetry itself. The translations cover some fifteen centuries, from Homer to the last revival under Justinian. Verse translations are used because, as Mr. Lucas rightly observes, "verse is like a bird that flies; prose is like a bird that can fly, but mostly walks." And the notes which follow each poem are genuinely expository so that, whether the reader's Greek is fairly good, almost dead, or completely non-existent, there is no good reason why he should miss the music and the meaning and the sanity of "the most gifted race in history."

In his preface the author says some things which need serious attention in the thought of Evangelical religion as well as in the minds of those who plan our secular education. Ministers, especially—or, at least those who represent the religion of the Spirit as over against that of ecclesiastical authority—will find many a truth and authentic insight which need re-expression in our age. It is without apology, therefore, that I quote several brief paragraphs: "It must be faced," says Professor Lucas, "that the 'dead languages' are in some danger of dying a second death. It becomes harder and harder to find time for Greek or Latin in a world where knowledge grows ever more multitudinous, life more hustled—and more herded.

"The Renaissance gave rebirth to Classics and, thereby, to Science: today Science, like a giant cuckoo, pushes Classics more and more from the nest. To decry Science is senseless and thankless; we have missed its benefits; but without it we would starve. (Indeed mankind will need all its help to avoid starving in the next hundred years.) Yet intelligent scientists themselves deplore the narrowness produced by the study of Science alone. And it is curious that as the world grows more scientific, it grows less scientific also. The twentieth century has shown, not less, but more besotted fanaticism than the eighteenth or nineteenth.

"Yet Life still remains more an art than a science. And art, though it ceaselessly changes, has in the last three thousand years found it hard to progress. The two greatest poems of western man are still, in many eyes, the two oldest. And the grace and sanity of Greece are not so common in our modern world that we can afford to forget them. Once already the West has forgotten Greek. That period we call 'the Dark Ages.' Since then, the place of Greek in higher education has declined, and seems likely to decline still more, what possible remedy is there but more translations and selections of the best Greek literature? Excellent books about it are produced each year; but books about books are no substitute for books—though many moderns seem to think so. All translations, indeed, remain inadequate. 'Everything,' as Chesterfield said, 'suffers by translation except a Bishop.' Yet on translations Alfred the Great thought it worth while to spend some of his hard-won leisure a thousand years ago, to bring his England in touch again with the classic past; in our very different English-speaking world the need remains. Who, again, would burn our Bibles and demand that we read Hebrew literature in Hebrew or not at all? The Renaissance itself translated enthusiastically. The pity is that our Tudor and Jacobean translators did not render the great writers of the Hellenes, as of the Hebrews, into a collected volume of their admirable prose (for their verse-renderings are largely debased, like Chapman's overrated *Homer*, by tawdry efforts to be witty and ornate).

"But that is a vain regret. There are now plenty of modern versions of Greek poetry; but not, to my knowl-

edge, any attempt to combine all the best of that poetry in a single homogeneous book, with the introductions and notes needed by the non-classical." There is about this book much of that acute, yet delicate, touch which one has come to associate with the name of Gilbert Murray, and very much of that profound respect and appreciation which we associate with the name of Sir Richard Livingstone. It is with much enthusiasm that I greet and recommend *Greek Poetry for Everyman* (The Macmillan Co.; $3.50) * * * "My name is Bob. Everybody calls me Father, including folks who are twice my age or even three times. This is because I am a priest, and it is my business to be a spiritual father to my people, doing for them the things of God, which include more things than you might think. I stand five feet, ten inches, which I suppose is a reasonably handsome height, but outside of that my looks are something to make horses shy. St. Thomas Aquinas, who thought up all the right things to say, defined beauty as orderly variety. I must say that I consider my variety very disorderly, and so does everybody else. My nose would be more suitable for a penguin, and so would my stomach." Such is a not unfair sample of a rather happy, sometimes hilarious, sometimes very wise, and sometimes quite naive book entitled *Everybody Calls Me Father*, by Father X. It is an interesting, well-written volume — a strange mingling of the spiritual and the mundane—and I have reason to believe that many of my readers will find a lot of pleasure in it (Sheed and Ward; $2.25).

SOUTHERN BAPTIST MEMBERSHIP PASSES SEVEN MILLION

Nashville, Tennessee — Membership in the Southern Baptist Convention passed the seven million mark last year, according to Porter Routh, secretary of the department of survey, statistics, and information of the denomination's Sunday School Board.

The total 1950 membership figure announced here by Mr. Routh was 7,079,889—a gain of 318,624, or 4.7 per cent, over the 1949 total. The membership gain, he said, was made possible by a record number of baptisms last year, totalling 376,085. This was 12.3 per cent, or 41,193, more than the previous year.

A gain of 503 churches brought the 1950 Southern Baptist total to 27,788, of which 23,629 reported at least one baptism. Only 22,565 congregations reported baptisms in 1949.

The expanded building program of Southern Baptist churches was revealed by an increase of $97,010,177 in the valuation of church property. The new total, $645,271,741, represented a gain of 17.7 per cent over the 1949 figure.

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Gardens of Prayer

A Plan for Increasing the Prayer Life In the Church

by Helen Forbes

IT takes more than a plan of organization to make prayer a real spiritual force in the individual or church. But, a clever and appealing program may do much to encourage the consistent practice of prayer. A plan which, so far as we know, had its inception in Calvary Presbyterian Church,* Cleveland, Ohio, is revitalizing the life of that old downtown church and strengthening many individuals in it.

The program is known as "Gardens of Prayer." It had its origin in the mind of Mrs. Nellie Sieplein who heads the spiritual life committee of the church. Her plan calls for prayer groups to be known as "Gardens of Prayer" which will meet in various geographical areas of the parish.

Mrs. Sieplein rightly reasons that gardens had a large place in the life of Jesus. He, with his disciples, prayed in a garden. He suffered in a garden. He was buried in a garden. It was in a garden that his disciples first saw him in his resurrected body. What could be better than to call a prayer group a garden of prayer?

One can go further back than the time of Jesus for references to gardens. There are many of them in the Old Testament. The Bible opens with the reference to a garden. We are told that God walked in a garden. A garden was promised to each person as he looked forward to the Jewish "promised land." The garden is a necessary adjunct to the life of man. It provides him with food; it gives him the peace his soul seeks.

But in these gardens of prayer there is more than historical parallelisms. There is the law of growth. Instead of the seed the garden of prayer deals with individuals. For growth good seed is necessary, the soil must be cultivated and fertilized; the gardener must give the necessary attention. Is this not true, also, with the growth of the Christian.

There are approximately fifteen gardens in Calvary Church. Eight to ten women compose one garden. One is selected as the gardener or leader. The group will follow prescribed courses of study and enjoy periods of fellowship. But the main purpose is the practice of prayer. They bring their own needs; they pray for their church, their city and at every meeting they pray for those who especially stand in the need of prayer.

Mrs. Sieplein puts considerable responsibility upon the gardener. She says:

The garden must have good soil. Hardened earth will respond to sun and rain, so warmth and love and depth of understanding will open the heart of new ideas, fresh growth and renewed power. Gardens are often places of refuge for the lonely; havens of rest for the weary. Prayer gardeners must cultivate a knowledge of their garden members, and with prayer open their hearts that they may move forward spiritually and be willing to be articulate in their witness to the power of prayer. The harvest of the prayer gardens will be measured in the numbers of women who will come forward to share their spiritual experiences with others.

Into these gardens of prayer have come women from the various walks of life. They come from differing social strata and race. But they have a common purpose and testify to the help they have received. And from their prayers there radiates helpfulness throughout the church and the community. Calvary Church has taken on a new life and these prayer gardens may

*The over-all program of Calvary Church is the subject of a full length article in the December, 1950, issue of "Church Management."

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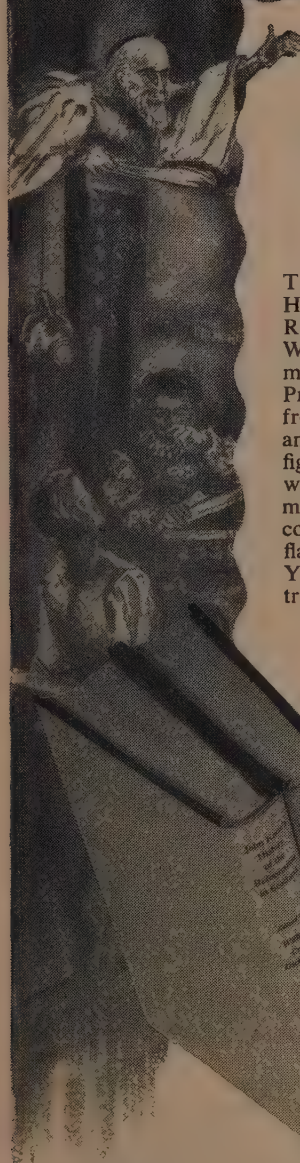

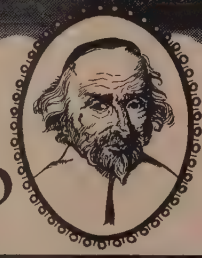

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Some weeks ago a little item appeared in the Sunday bulletin of Calvary Church. It was a testimonial of a woman who had entered deeply into the life of the church and gardens of prayer. What she says would be also the verdict of other gardeners.

The first few times I came to Calvary Church I had a very strong feeling of belonging. Tonight, almost two years later, I feel even more at home. But more than that, something else has happened in the two-year period. I find myself more alive than I have ever been before. It has truly been an exciting experience. Perhaps the most important thing of all is that I have really found myself. And in so doing I have discovered the truth that without God I am nothing.

"A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Fern'd grot —
The veriest school
Of peace; and yet the fool
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Not God! in gardens! when eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine."
(Thomas Edward Brown)

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We Are His

*A Sermon by Erle Howell**

ZOPHAR, one of Job's "comforters," cynically asked the afflicted man, "Canst thou by searching find out God?" The implied answer was "No." But like all such comforters, in whatever time or place, Zophar was wrong. For the Scriptures, nature, and human experience, provide abundant evidence that men may find God and enjoy satisfaction in knowing that they are his children.

The story goes that a shipwrecked seaman, landing on a lonely isle, found a deserted cabin, the only evidence of former human habitation. Seeking information about the person who had preceded him, the castaway discovered, in the ruins, an old Bible, a wooden cross, and a molding copy of *Pilgrim's Progress.*

I related this incident to a friend, asking, "What sort of man do you think had previously lived in the house?" The instantaneous reply was, "The cabin had been occupied by one who believed in God." The conclusion was well founded, for no one can live in a house without leaving evidence of his habits and character.

The Hebrew Psalmist believed the universe is God's Dwelling, and this earth his garden. The ancient poet reached this conclusion through beholding the Father's house and roaming among his flowers. One night, with heavenly adoration in his heart, the sweet singer of Israel gazed up at the stars. Looking into heaven and reading there the nature of God, his soul experienced an ecstasy of joy as he sang, "O Lord, our Lord, how excellent is Thy name in all the earth. . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man that thou art mindful of him? and the son of man, that thou visiteth him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

If all the Lord's children would closely examine the Father's house, and revel in the beauty of his garden, they, too, might know the joy of having found out God.

A minister friend, a score of young people, and I, going through the northern entrance into Rainier National Park, found much that pointed to the nature of God. Crossing a low bridge over the Carbon River, we climbed a winding trail to reach an extensive waterfall. As, with awe, we beheld the water leaping over a series of cascades, along its quarter mile race, we were gripped by a sense of power. Others, aware of the energy in a waterfall, have harnessed that power and, conducting it along cables to populous centers, have used it to light homes, turn the wheels of industry, and lift the burden of toil from the backs of men.

Raging torrents constitute but one type of evidence of the latent power within the world. It is well known that the sunshine is also charged with energy which is even now being directed to the good of men. After a half century of speculation man has finally extracted the power from the elusive atom, finding in his hands an explosive force sufficient to destroy the race. In fear, human genius now seeks ways to channel this force in the interest of society, rather than its destruction. From whence comes this measureless energy? Man's best answer is that its creator is the Almighty God, our Father.

Our company stopped upon a bridge over Carbon River, looking down upon the stream roaring at the bottom of the canyon. One of the boys picked up some pebbles and tossed them out, one by one, over the rail of the span. Watching each rock, we observed its downward course, as it came to rest upon the floor of the gorge, 200 feet below. Why did not these tiny stones go up instead of down, or out into space? The obvious fact is that each was drawn toward the center of the earth by the law of gravity which operates to enable that body to hug to her bosom, all detached objects coming within the range of her atmosphere. Gravity is man's guarantee against oblivion. It is but one of a multitude of laws upon which men depend for continuous existence here. Convinced of pervading order, let the inspector of God's house lift his heart in adoration to the Creator, and know him to be one upon whom his children may rely. Then let that man stake his life upon tomorrow's sunrise.

Throughout the ages man has felt a great attachment to trees, shrubs, and flowering plants. Some select particular species as favorites. Let one go to that plant of his choice and, examining the leaves, seek to find two that are alike in every respect. He cannot. Leaves vary just as every tree differs from all others. Infinite variety seems to be the Creator's plan in the world

*Associate minister, First Methodist Church, Seattle, Washington.

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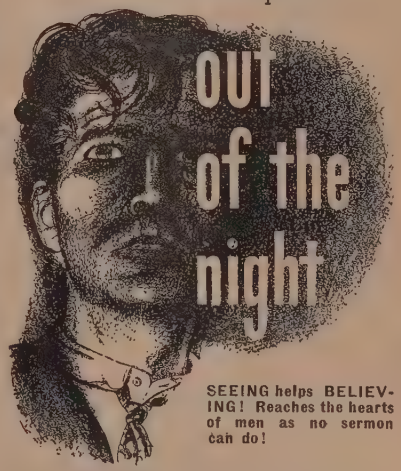

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of plants. This also holds true in the realm of animals and man. No two individuals are identical. The manifoldness of creation not only reveals the nature of the Creator, but is man's guarantee against boredom. The world is so full of variety that every taste may find a satisfying interest. One to whom life is dull and lacking in relish, surely possesses little awareness of living in the Father's house.

A friend and I, walking along a dry water course in Central Washington, picked up piece after piece of petrified wood. My companion, a lapidary, took each fragment, and from its markings read the story of what God was doing in that locality a million years ago. Later, climbing to the top of a nearby hill, we saw how rain, frost, and sun had ground the stones into powder, permitting the water to wash this dust to the valley below. Later we observed that men had tilled the soil, formed from the rocks, to produce vegetables for food of man and beast. Then we understood how man is kin to the rocks, and thus, is related to everything in the world. Stones become food for plants, vegetation nourishes man's body, while realization of his kinship to God sustains his soul.

At the age of ten I was taken by my family from inland to reside near the Atlantic Ocean. Our home, a half mile from the sea, was separated from that body by a canal, constructed to drain marshes lying near the shore. I used to stand on the bank of the channel and watch the water leisurely flow toward the inlet three miles away. One morning I saw an amazing thing. The water was flowing upstream. Perplexed beyond measure, I rushed home to report what I had seen. With an understanding smile Mother explained that what I had observed was due to the change of the tide, which occurred every six hours. Later I came to understand that ebb and flow is known throughout the universe. Even humanity is subject to it. One generation lives, and, moving off the scene, is succeeded by another. All creation is in constant flux. I came at length to know that this continual passing of men offers opportunity to the home, the school, and the church to mold each succeeding generation according to new moral standards. Later still, I understood that universal flux is a part of the plan of a loving Father to build a better humanity.

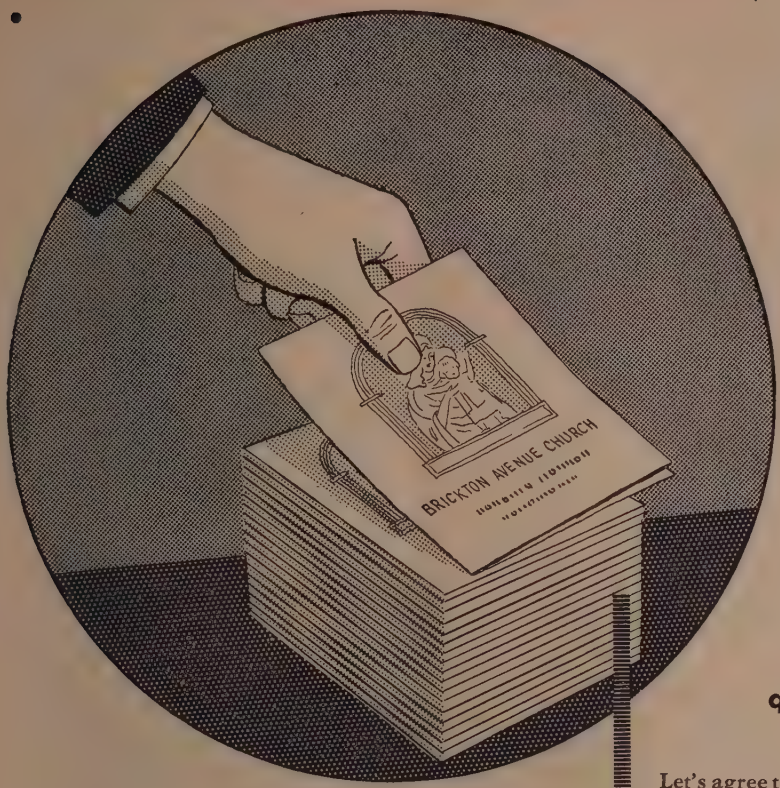
At sea level I saw a field of Indian paint brush. Later, I observed a meadow of the same plant on Mount Rainier, a mile above the sea. This beautiful flower of scarlet had adapted itself to the environment of the seashore as well as the snowy peak. This power of adaptation is more strongly present in man than in other creatures. Living under the scorching sun of the equator, humans also endure the frigid temperature of polar regions. Although outwardly, those long accustomed to the extremes in climate, differ in appearance, in mind and soul, all bear resemblance to their common Creator. In this we read the plan of the heavenly Father to be all things to all men.

From our Seattle home we have a clear view of Puget Sound, the Cascades and the Olympic Mountains. Often in the evening scattered clouds gather above the peaks to bid the sun good-night. As the glowing orb disappears, the clouds become gray, violet, yellow and green; later deepening into a glorious red. Beholding this daily miracle of beauty, we know God is speaking to the world in a language the soul can understand.

In the 100th Psalm, the King James Version, through a mistranslation, obscures the meaning of a great passage. According to the Authorized Version the Psalmist is caused to say of God, "It is he that hath made us and not we ourselves." Now it is something for man to realize he is not self-created. But that is a matter of cold reason. The American Revised Version fills the passage with glowing warmth. It reads, "It is he that hath made us and we are his."

At the well of Sychar, the puzzled woman of Samaria said to Jesus, "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Jesus replied, "The hour cometh when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship must worship in spirit and in truth."

These words of Jesus remind us that the God who packed the atom with power is more forceful than the atom. He also loves. He who flung the stars into space is of greater proportions than the universe, because, with fatherly affection, he would teach his children to dwell together in peace. He who gave birth to variety is more versatile than all his creatures. The Father who invented order guides all his laws to function to his children's good. The Lord who related all creatures to each other certainly has not failed to relate them to himself. The mind which conceived universal flux planned that all his faltering children may have another chance. God who provided adaptation and beauty has created us and made us his own. It is the same Father whom Jesus represents as knocking at the door of human hearts inviting every soul to worship in spirit and in truth.



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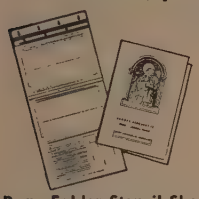

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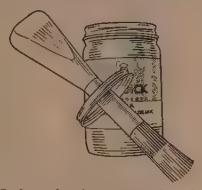

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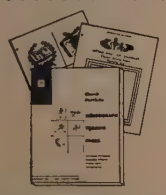

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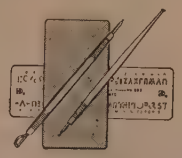

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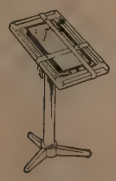

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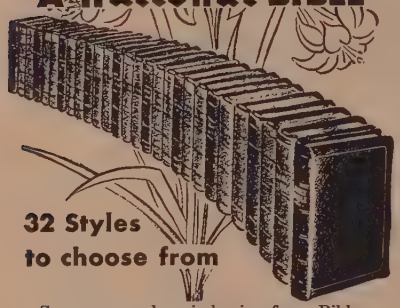

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*A Sermon by Finley Keech**

This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations.—Exodus 12:14.

ONE mile east of Agra, India, is what many consider the most beautiful building in the world. Certainly it is the most beautiful built in the 17th century. Every worthy geography and encyclopedia pictures its white marbled domes and minarets, its ornate arabesque designings and its magnificent landscaped gardens. Everyone knows the Taj Mahal, built by Shah Jahan as a memorial to his empress who died in 1631. They say that 20,000 men worked for 18 years to complete the memorial at a cost of £3,000,000—and it was completed 300 years ago—1650! Whether seen by the silver dreaminess of tropical moonlight or the dazzling brilliance of the noonday sun, those who visit it come away impressed by its delicateness of line and beautiful symmetry. Says William E. Barton: "The woman who could inspire such love in the heart of a strong man must have been a noble soul."

Alongside of India's Taj Mahal I would like to place America's "Taj Mahal"—a "house not built with hands." Indeed, it is not a house at all. It is a day, wherein are woven pearls of memory rather than domes and minarets, sacred thoughts rather than definitive quotations. We know it was Memorial Day.

America has her own Taj Mahal. To me it is more beautiful than anything any architect ever designed, for it was designed by the Architect of the universe and is "eternal in the heavens." It expresses memories so sweet and tender that no building could embody them. It radiates a spirit of beauty such as no building ever could. It is all the more significant because it is so intangible that no one can get hold of it completely, and there are no blueprints from which anyone can make another like it. Memorial Day stands by itself in its beauty, significance and inspiration among all the holidays we observe in America.

Thinking thus reminded me of what the ancient writer of Exodus said about that first passover as it was to be observed that day in Egypt for the first time—just before the Israelites were released from their bondage. Jehovah was telling Moses how the passover would come to pass, and how they were to observe it, what they were to do and what the future would be like. Then is added: "This day shall be unto you for a memorial, and you shall keep it a feast to the Lord."

That is the way we can feel about Memorial Day—America's Taj Mahal. There are two similarities at least between Memorial Day and what the writer of Exodus said about the passover.

I

First, it is a memorial. To be sure, the purpose of the day has broadened, but that has not changed its purpose. What began as a gracious gesture on the part of some kindly women in Columbus, Mississippi, on April 25, 1866 (for we need to remember that Memorial Day began in the south, not in the north) has broadened until now it is a national observance. What began as a remembrance of valor on the part of both friend and foe (for we need to remember those southern women decorated the graves of both Federal and Confederate alike) has broadened until the day is generally observed in remembrance of all our loved ones who have preceded us to the Eternal home. What began as a semi-military observance has become a civil observance, as well. While Memorial Day is still kept by parades, military displays, etc., it nevertheless is also kept by thousands of families carrying flowers to the cemetery in memory of those never in the military service. "This day shall be unto you for a memorial—"

"—And ye shall keep it a feast to the Lord." That is the other part of the similarity. How can we do that with Memorial Day? Several ways.

One of the ways we can keep Memorial Day as a "feast to the Lord" is to keep it for the common soldier. From the very beginning it has been that. No generals, no top brass were buried at Columbus, Mississippi. Just ordinary soldiers—but they were remembered, Federal and Confederate alike. So it has been since, and we must never lose that aspect of the observance. The marching, the flowers, the speeches, the honor has been for the soldiers in the ranks. Others may have their special days, their particular emoluments and privileges of rank and distinction. But on Memorial Day the ordinary soldier is honored for his sacrifices, the

*Minister, First Baptist Church, Fall River, Massachusetts.

services he rendered, and the things he did are glorified.

That is as it should be in a democracy. Autocrats, monarchs, and dictators honor the common soldier, too. But they do it because they need them to help "grind axes" on behalf of the selfish purposes of the dictator or monarch. But you and I honor the common soldiers for themselves—for what they have done, not for anything we expect to gain from them.

A letter in the *Stars and Stripes* after World War II is indicative of how this works out, not only on Memorial Day but throughout the year. Some will remember the speech Gen. George Patton made before an Episcopal Sunday school in San Gabriel, California, soon after the war, when he told the children they would be the "soldiers and nurses of the next war." The army newspaper *Stars and Stripes* published a reply in the form of a letter purported to be written by one of the men who died under Patton in Europe. The letter read:

Dear Gen. Patton:

I am one of the 30,000 men who died under your command on our march across Europe. Last week you told a Sunday School class: "You children are the soldiers and nurses of the next war."

Another war — not a hundred years from now, but right around the corner! I don't know what the other 29,999 boys did, but I turned over in my grave, General, and the dirt above me moved because it isn't packed hard yet.

. . . Yes, we died when you told us. We tried to do everything you asked of us because we thought of you as a great soldier. We still do. But may we now with all due respect ask one little favor in return?

Just stay a soldier. Leave the peace up to those who are working their hearts out to make it stick. Leave them alone—for a little while, anyway. And for God's sake stay out of my little brother's Sunday School class. He still thinks I died to make a better world for him.

(Signed)
PRIVATE X

That letter could only be written and published in a democracy. That could happen only where people keep the spirit of Memorial Day for the common man. That helps make it a "feast to the Lord."

For God loves the common man, too. He is terribly interested in what the common man does, says, hopes and is. God cared enough for him that he sent his only Son into the world to give his life for us, for all, for common people—not just for the elect, or the chosen, but for everyone. That's one way we can keep Memorial Day a "feast to the Lord." Keep it for the common soldier, for the common people.

(Turn to next page)

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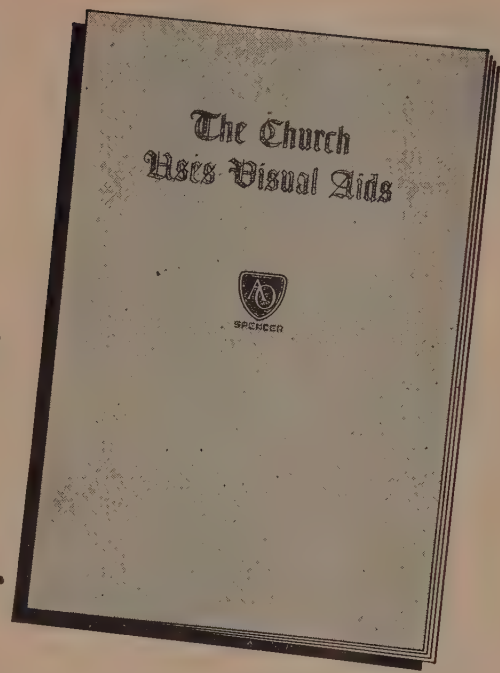

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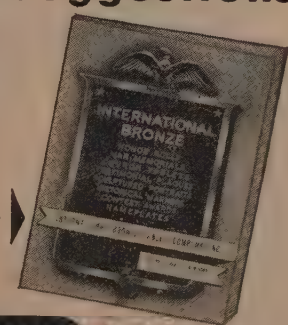

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Avoid This Mothers' Room Idea

*by E. M. Conover**

QUITE a little publicity in certain channels of information—including even one of the syndicated church bulletins—has been given to the idea of having a mothers' room at the rear of the nave, which is supposed to be soundproof and through which the mother holding her baby can view the church service and listen to the sermon pouring into this room from a loudspeaker.

Whenever a gadget of some sort is publicized, of course a great many people will then want to place it in their church building programs without thinking through all its implications.

For many years now it has very clearly been demonstrated that tiny babies and small children can successfully be cared for in nursery rooms. These rooms are operated in several different ways—some churches employing a nurse for two hours on Sunday morning; others employing retired nurses; and in many cases good mothers will take care of the room for a term of, say, three months. Then the parents can share in the young adult classes which form one of the notable present-day movements in Protestantism. They can have their choice of scores of adult elective courses on how to teach children in the home; how to answer the questions of a six-year-old; how to be Christian, although you are married, and so on. Then in the church service, both parents can participate in the service of worship.

It is an utterly false idea, it seems to me, to partition the mothers off in a room where they can observe the service rather than actually participate in it. Many parents are thankful that their children may have their eyes, ears, noses and throats looked into every Sunday morning, and they are free for at least an hour or two to participate in the Sunday school class, arranged to suit their needs, and participate in the church service, possibly singing in the choir.

I doubt if a single children's worker among all the Protestant Boards approves placing four, five or more babies in this so-called soundproof room, with the unaccustomed noise pouring into these helpless babies' ears through the loud speaker. As one child expert put it —you have the makings of a lifetime neurotic with such an arrangement.

I have even seen church plans showing the mothers' room on the balcony level. Imagine a mother falling downstairs in a church carrying her little baby. If this would happen once in a hundred years, it is too often to happen in a church building.

By all means let us provide in God's House for the tiniest children. I was in one church nursery where the mother of a little baby missed only three Sundays at her young adult class. And on the fourth Sunday she brought the little baby, and it was safely and well-cared for while the mother re-entered her church and Sunday school work for the two hours on Sunday morning.

Let's beware of gadgets and new things until someone else has tested them out.

*Director of the Bureau of Church Building and Architecture of the National Council of Churches.

America's Taj Mahal

(From page 49)

II

But there is another way it can be done. That is to allow the memories that cluster around this day to challenge us to greater responsibility to put into practice what these men died for. The tragedy of Memorial Day is at least threefold: First, that it ever became a day simply for parades (at least in people's thinking). Second, that it has been used to glorify war. And third, that it has become simply another holiday!

Men do not die merely for these things. Men will die for freedom, for deep convictions, for the right to become something or, for their children to have opportunities they never had. Men will die to protect their homes, or for brotherhood, or law and order, or truth, or peace, or righteousness! But who wants to die for a parade? Or to glorify slaughter? Or simply for someone else to have another holiday?

Just how many people will stop, even for one hour, on Memorial Day to mediate upon a free America? Or to think through what our freedom has cost in terms of lives? Or to give constructive consideration to world peace and how we can surmount suspicions, aggressiveness, selfishness and power-grabbing? How many will pause for even one hour to ponder how they can order their own lives, or their own homes, or their own businesses so that Christian ideals can have a chance in the world?

III

Keep it a day of memories, but if

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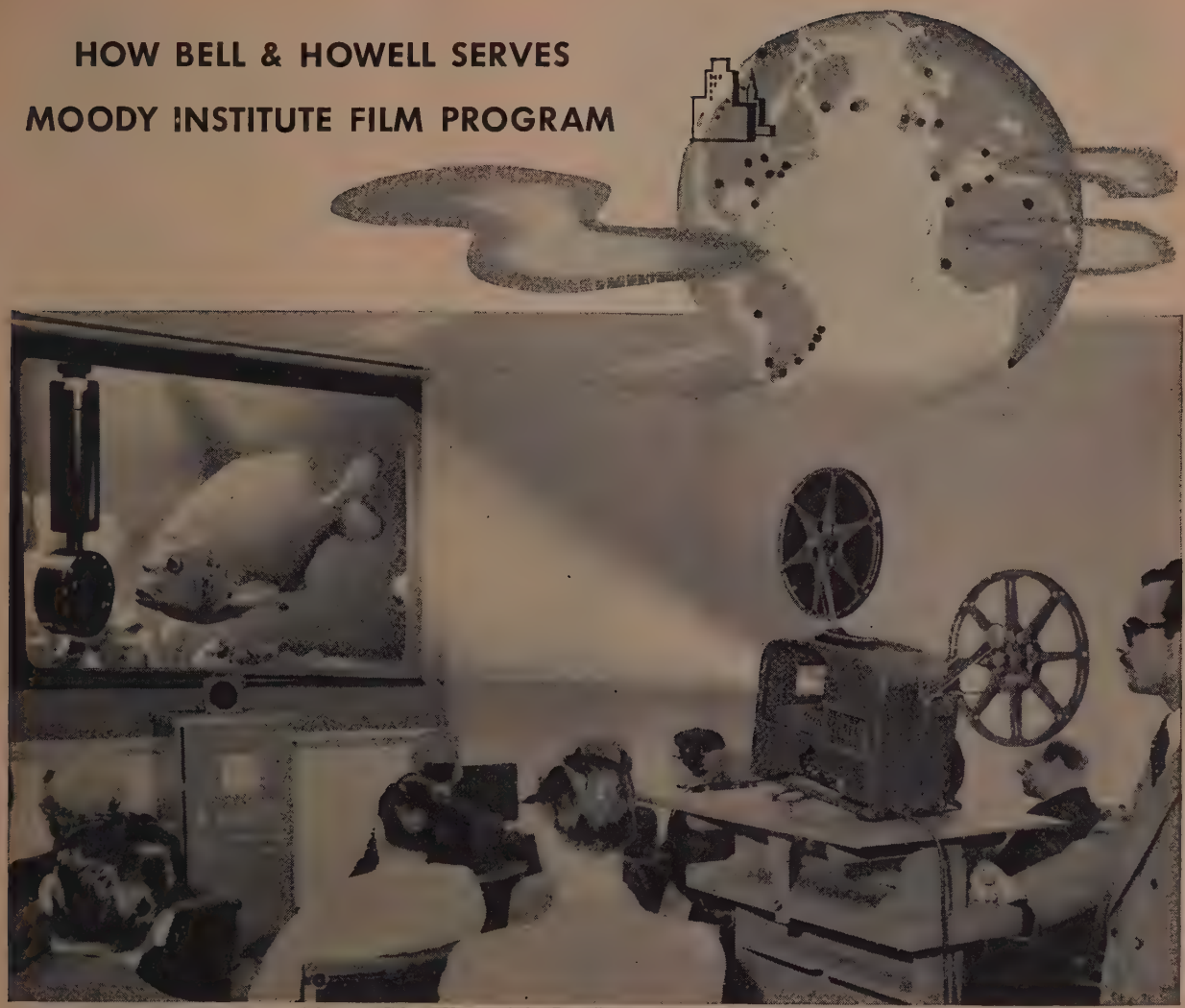

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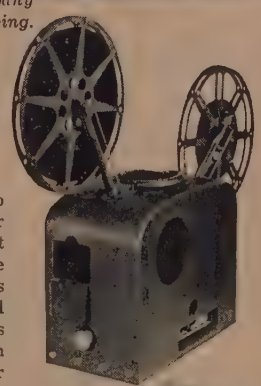

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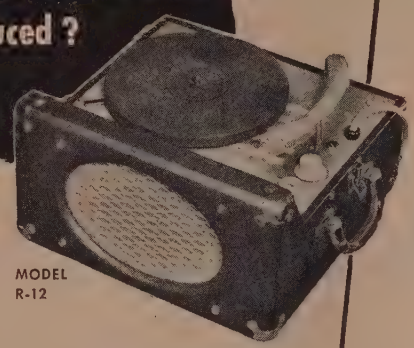

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memories of those who died do not remind us of what they died for, then we are the basest of man, no matter how much wealth we have or how strong we may think America is! Keep the memories that challenge to greater living. That's how we can make it a "feast to the Lord."

More than a hundred years ago, before there was any official Memorial Day, Thomas Campbell, the Scottish poet, asked of his British brethren what constituted hallowed ground. Then he tried to answer his own question:

What's hallowed ground where heroes sleep?
'Tis not the sculptured piles you heap!

. . . . .

But strew his ashes to the wind
Whose sword or voice has served mankind—
And is he dead, whose glorious mind
Lifts thine on high?—
To live in hearts we leave behind
Is not to die.

. . . . .

What's hallowed ground? 'Tis what gives birth
To sacred thoughts in souls of worth!—
Peace! Independence! Truth! go forth
Earth's compass round;
And your high-priesthood shall make earth
All hallowed ground.

Or William E. Brooks put the very same question in another way, as he heard cries in the night that disturbed his slumbers:

I heard a cry in the night from a far-flung host,
From a host that sleeps through the years the last long sleep,
By the meuse, by the Marne, in the Argonne's shattered wood,
In a thousand rose-thronged churchyards through our land.

"We died" they cried, "for a dream. Have ye forgot?
We dreamed of a world reborn whence wars had fled.
Where swords were broken in pieces and guns were rust,
Where the poor man dwelt in quiet, the rich in peace,
And children played in the streets, joyous and free.

. . . . .

You men who live on earth we bought with our woe,
Will you stand idly by while they shape new wars,
Or will ye rise, who are strong, to fulfill our dream,
To silence the demagogue's voice, to crush the fools
Who play with blood-stained toys that crowd new graves?
We call, we call in the night, will ye hear and heed?

In the name of our dead will we hear?

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord."

God pity America—and the world—unless we learn that lesson right soon!

Biographical Sermon for March

Robert Andrews Milliken—Christian Physicist

by Thomas H. Warner

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.—Matthew 7:12.

ROBERT ANDREWS MILLIKEN was born March 22, 1868, at Morrison, Illinois. His father was Rev. Silas Franklin Milliken. The father had a good library and the boy was early trained to derive pleasure from books. Under the direction of his father he read and studied, and grew up in a scholarly atmosphere.

A writer says that Milliken is thoroughly a son of the Middle West. He was born there. He received his early training there and went to college there.

After training in preparatory schools, Milliken went to Oberlin College. There he followed his inclinations and studied physics and chemistry. He graduated with the degree of B. A. in 1893.

From Oberlin Milliken went to New York where he continued to study physics. In 1895 he received from Columbia University the degree of doctor of philosophy. He then went to Europe where he studied at the University of Berlin and the University of Gottingen, earning a German degree.

Returning to the United States, Milliken became a professor at Oberlin. From there he went to the University of Chicago. There for the next twelve years he taught, directed research and continued his own studies and experiments. In 1921 he became chairman of the Administration Council of the California Institute of Technology.

One of the interesting events in Dr. Milliken's life was in connection with Madame Marie Curie. The Curies had made initial investigations of radium in their laboratory in Paris. When Madame Curie visited the United States in 1921, in appreciation of the remarkable work which she and her husband had done, the scientists of America presented her with a gram of radium which had a cash value of $35,000. Dr. Milliken made the presentation.

Dr. Milliken's experiments in isolating and measuring the electron, which proved that all electrons are alike, and his other achievements won him the Nobel prize for physics in 1923. He has also been honored with numerous citations and medals from various countries.

Dr. Milliken is a Christian. His views on religion are interesting and suggestive. He says there are three ideas which seem to stand out above all others in the influence they have exercised, and are destined to exercise, upon the development of the human race. They are the Golden Rule; the idea of natural law; and the idea of age-long growth and evolution. The first is the most important of the three, and is the gift of religion to the race.

"There will be common consent, however, that the greatest, most consistent, most influential proponent of this idea who has ever lived, was Jesus of Nazareth. Buddha, Confucius, Socrates, all had now and then given voice to it, but Jesus made it the sum and substance of his whole philosophy of life.

"Now when the life and teachings of Jesus became the basis of the religion of the whole Western World, an event of stupendous importance for the destinies of mankind had certainly taken place for a new set of ideals had been definitely and officially adopted by a very considerable fraction of the human race."

Dr. Milliken believes that the essentials of the Christian religion consist of two things — the altruistic ideal, which means, specifically, concern for the common good, and inspiring man to do, rather than to think about his duty. "In three words I conceive the essential task of religion to be to develop the consciences, the ideals, and the aspirations of mankind.

"I am not at this moment concerned with how far the practice of religion has at times fallen short of the ideals stated in the foregoing essentials. I am now merely reaffirming the belief with which I began: that the discovery of the foregoing ideals, and their official adoption as the basis of the religion of the Western World, has within the past 2,000 years exercised a stupendous influence upon the destinies of the race."

Dr. Milliken holds that a very large fraction of the altruistic, humanitarian and forward-looking work of the world has its mainsprings in the Christian church. That about ninety-five per cent of it has come and is coming directly or indirectly from the influence

(Turn to page 56)

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Sermon Titles Are Important

by George Glover

MODERN, thought-provoking sermon titles are becoming more and more important as a means of attracting church goers to the church pews. A real, modern, interest-arousing title can attract more attendance than pulpit guests. For this reason, many church leaders have adopted a plan of founding their pulpit sermons on attractive titles.

Picking out sermon titles and modern topics, though, has proved a nightmare to many churchmen. However, the problem isn't as bad as it sounds. There are many pits where ideas may originate.

David L. Ferguson, rector of St. Cyprian's Episcopal Church, Tremont and Walpole Streets, Roxbury (Boston) Massachusetts, frequently finds titles for his sermons in the daily newspapers. Recently he found an editorial in the *Boston Post*, aptly titled, "The All-American Team." He read the item to his congregation; used the title for his sermon base and carried on the theme throughout his sermon as it applied to church membership. Each reader can visualize how he would develop such a title — because the title is the idea.

In the average daily paper there are from five to ten phrases or sentences that will make attention - compelling sermon titles.

As a general practice, it appears that sermon titles either based on quotes from the Bible or from modern living seem to have the greatest universal appeal. If you use modern living as a sermon title and base you have a never ending source of material.

Edwin J. van Etten, dean of the Cathedral Church of St. Paul, frequently takes a title from a current motion picture. Recently, he borrowed the title of the motion picture, "Sorry, Wrong Number," and discussed the title in relation to religion at a candlelight service in the Cathedral. This hasn't been the first time that Dean van Etten has used this idea either. A perusal of his past sermon titles reveals that some twenty motion picture titles are represented. In 1948, many of his sermon titles came from popular radio programs. "John's Other Wife" was one such title — and you can imagine the interest that was aroused by this title.

Famed Evangelist Bebe Patton of Oakland, California, has often made it a practice to take her sermon titles from current best selling books. Thus, it was always evident in public announcements that Miss Patton was modern and up-to-date with her religious application to the modern individual.

All titles should be a basis or an introduction for the vital speech to follow. Intriguing titles will always attract more attention to the speaker — but the sermon itself should also be in keeping with the title.

If you try to pick intriguing titles for your own sermons, you may have some trouble avoiding sensationalism. Many pastors still find that the Ten Commandments are basis enough for all sermons. Many modern churchmen, however, have found that sermons and sermon titles based on modern events have more universal appeal because they can point out the application of religion to the modern world.

Don't overlook the value of a sermon title. If you somehow don't feel that sermon titles have any importance — take a look through the church notices on your local church page of the daily papers. You'll soon be able to evaluate the advantage of an apt sermon title.

Somehow a compelling, apt title will always make a sermon more attractive —if you don't believe it just check the idea with your own congregation if you want them to sit up and take notice.

15 Ways to Pep Up Your Church Newspaper

(From page 16)

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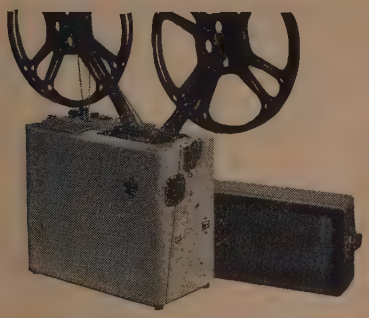

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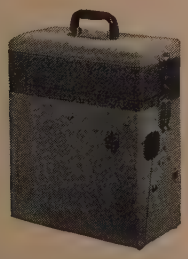

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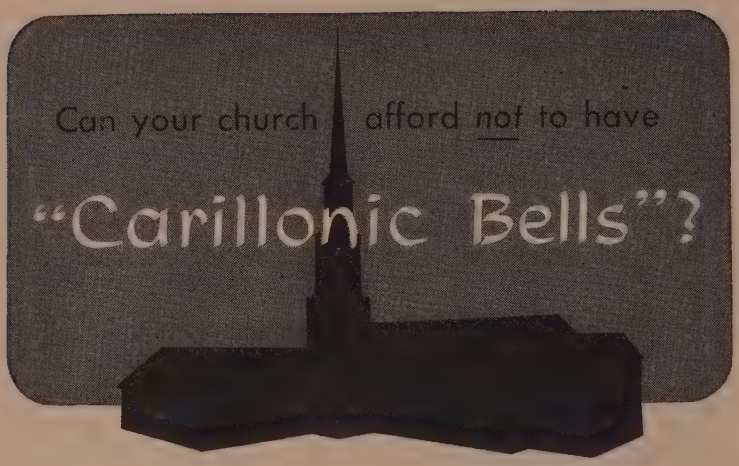

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"Sketches Submitted Immediately for Approval"

Biographical Sermon for March

(From page 53)

of organized religion.

Looking at the influence of religion on the future, Dr. Milliken holds that civilization itself primarily depends upon the practice of the Golden Rule. "In other words, the principal job which the churches have been trying to do in the past, and which, I think, on the whole they have succeeded fairly well in doing in spite of their weakness and follies—namely, the job of developing the consciences, the ideals and the aspirations of mankind—must be done by some agency in the future even more effectively than it has been done in the past.

"There are just two ways in which this can be done. The first is by destroying organized religion as Russia has recently been attempting to do, and building upon its ruins some other organization which will carry on the work of the church—some other organization which will embody the essentials of religion but be free from its faults.

"The second way is to assist organized religion as it now exists, helping it to eliminate its faults, and to be more effective in emphasizing and spreading its essentials with ever increasing vigor.

"In the United States, organized religion has already undergone an amazing evolution, which shows its capacity to adapt itself to new conditions. It first sloughed off, or had cut away from it, the terrible incubus of political power when the complete separation of church and state was decreed by the far-visioned men who made our Constitution. Second, to a considerable degree it had freed itself from the shackles that are imposed by central authority and vested rights, and has thus left itself free to evolve. Third, within recent years it has been rapidly freeing itself, despite some sporadic indications to the contrary, from the curse of superstition, and getting nearer and nearer to the essentials of religion. Finally, if the growth of modern science has taught anything to religion and to the modern world, it is that the method of progress is the method of evolution, not the method of revolution."

Ministerial Oddities

(From page 6)

with so much that looked like narrowness in religion. But he never preached the narrowness of his creed, but only its utmost breadth. It was Spurgeon who prayed: "Lord, hasten to bring in all thine elect, and then elect some more."

Two Biographical Sermons for Children

*by Douglas A. Smith**

Castles in the Air

CASTLES in the air are hopes and ambitions. These "castles" only become real, as a rule, after honest toil. A Christian will not have unworthy castles in the air, or try to make them come true by underhand methods.

When Isaac Newton was a boy at school, he was smaller than his fellows, and not very strong. It was customary for the boys to settle their differences by fighting with their fists. This was both allowed and encouraged by the masters. In Isaac's class was a strong boy, of whom he was jealous. This rival was popular with his classmates, as he was good at lessons and games. Isaac began to dream of the day when he might be as popular. Ambition stirred, he craved for fame; above all, he wanted to beat his rival.

On the way to school one morning the bigger boy kicked Isaac in the stomach, causing him great pain all day. When the school was dismissed he challenged the boy to fight. All the day he had been thinking, "If I can only thrash him, then I shall be the hero of the class." The challenge was accepted. A ring was formed in the nearby churchyard, and the fight began. Smarting from his injury, Isaac fought with such spirit that he compelled the bigger boy to cry, "Enough!" The schoolmaster's son who had been clapping each fighter on the back in turn, and winking at the other, told Newton it was necessary for the victor to rub the loser's nose against the wall. Little Newton seized his opponent by the ears, thrust his face against the rough side of the church, and walked home proudly.

The next morning, however, he once more had the disappointment of seeing his opponent in his usual place at the head of the class, while he occupied his usual place at the foot. He was not treated as a hero by the other boys. His classmates disliked the spirit in which he had fought, and the way he had treated his opponent after he had admitted defeat. Isaac was very miserable. He saw that victory by such means was empty of honor.

Isaac still longed to be first in the class. He decided to change his tactics, and win success by fair combat. He set himself earnestly to his studies, and tried to win his way to the top of his form. By dint of very hard work, he had the first place within twelve months. His ambition was fulfilled.

In after years Isaac Newton won world-wide fame as the discoverer of the Law of Universal Gravitation. He was knighted for his great achievement. He has since been called the greatest of natural philosophers. So, as the years passed, he turned his "castles in the air" into realities. Noble ambitions, honorably won.

The Lone Trail

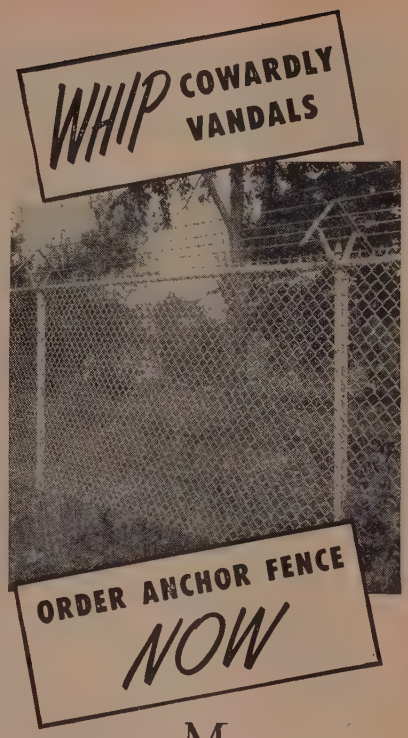
COWBOYS often have long and lonely journeys to make in their day's work. They live hard, with their faithful horses as sole companions. The cowboy speaks of such an experience as "taking the lone trail."

John Howard was not a cowboy, but he certainly took "the lone trail." He was at one time Sheriff of Bedfordshire. It was part of his duty to pass sentence on guilty people in the local courts. Howard made an inspection of the local prison, and was horrified at the conditions under which prisoners had to live. He petitioned the town council to improve conditions. He was told that if he could find a prison anywhere in England where prisoners did not have to pay some wages to the wardens, such practices would be stopped in Bedford. Howard set out on his journey to many nearby gaols, hoping to find one, but without success.

John Howard was shocked. Wherever he went he found the living conditions in English prisons were not fit for animals. Howard decided to devote his life to improving the lot of prisoners. He traveled all over Great Britain, obtaining information, making reports, and sending his findings to Parliament. To find more information, he traveled to France, Prussia and Russia. He went into all the prisons he could enter, ignoring danger and disease. He cheered the prisoners with his ready sympathy, and promises of help. It was

(Turn to page 59)

*Minister, Howard Congregational Church, Bedford, England. These two children's sermons are taken from the author's book, "Castles in the Air," published by the Independent Press, London, England. This attractive, paper bound book is not, as yet, available in the United States. If you wish the author to send you a copy, we shall be glad to forward your remittance of sixty cents to him for a copy. "The Lone Trail" is based on the life of John Howard, for whom the author's church was named.



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Nature of Title to Church Property

by Arthur L. H. Street

BELOW we present a summary of numerous court decisions that have dealt with the power of the trustees of a church society or congregation to depart from a use of property specified in a deed or will under which the property has been received as a donation.

The summary has been prepared in an effort to assist the officers and legal counsel of a New Jersey church which holds title to dwelling house property under a testamentary gift specifying that the land is "to be used by said church as a parsonage." Can the property be sold to provide means for a new parsonage?

Important circumstances bearing upon the effect to be given to the will include the facts that the will was made nearly 50 years ago, that the testatrix died more than forty years ago, that the property constituted her homestead, and that there was no provision in the will to the effect that title should revert to her heirs on the property ceasing to be used as a parsonage.

Apart from the legal question involved, it is to be remembered that no prudent purchaser would be apt to buy the premises without the securing of a judicial decree determining the effect of the will.

In looking for judicial precedents covering the point, we have extended our search and the memorandum of decisions that follows, so as to afford as broad interest as possible on the general subject involved.

A decision rendered by the Alabama Supreme Court would seem to support the right of the New Jersey church to sell the parsonage to provide funds to buy or build a new one, if the old one is no longer desirable—as well may be true, considering its age. In the Alabama case—Dunn v. Ellisor, 141 So. 700—a dwelling house was deeded to the "Trustees of Methodist Episcopal Church, South, Andalusia, Alabama * * * to be held in trust and used as a district parsonage *for Andalusia District.*" The district was disbanded and the *local church* claimed title in itself, but the Alabama court held that the donor's manifest intent would be best respected by decreeing the parsonage to belong to the *district* in which it was located. The decision applied what is known in law as the "doctrine of approximation," in respecting a donor's intention.

Another apparently helpful authority is the decision of the North Carolina Supreme Court, in the case of Page v. Covington, 122 S. E. 481, where a lot was deeded to church trustees "to be used as a home for ministers." It was decided that the trustees could see the lot or part of it, to provide funds for a parsonage elsewhere or on part of the lot. The decision was influenced somewhat by language differing from that used in the New Jersey will, but is important as showing that courts will give effect, if reasonably possible, to what the donor probably would have done had he foreseen what would happen.

In Michigan land was deeded to the trustees of a Methodist Episcopal Conference to be used *solely* as a home for superannuated ministers, their wives and widows. A decision that diversion to other use would have forfeited the title was based upon an explicit provision in the deed to that effect. (Puffer v. Clark, 168 N. W. 471.)

The presence or absence of provision in a will or deed for forfeiture of title on a diversion of use from that specified has often been regarded by the courts as vital. For example, in a Texas case it was decided that a deed of land "for the use and benefit of" a specified church society "as a site for a house of worship," passed full title and not merely an easement. (Magnolia Petroleum Co. v. Jackson, 82 S. W. 2d 1011, decided by the Texas Court of Civil Appeals.) The contrary was decided in an Alabama case where a deed granted to a church society "the privilege to build a church on my land." (Smith v. Collier, 97 So. 101, decided by the Alabama Supreme Court.)

Trustees holding funds and property for use of a church of one denomination could not turn them over to a church of another denomination without the unanimous consent of the members of the first. (Chatfield v. Dennington, 58 S. E. 2d, decided by the Georgia Supreme Court.)

In Louisiana, it was decided that where land was deeded for exclusive use for a house of worship, passage of title was not prevented by a clause providing for reverter to the owner or his heirs on the property being put to another use. But the church did not violate the conditions of the deed by asserting ownership of underlying minerals. (Sun Oil Co. v. Stuot, 46 So. 2d

151, decided by a Louisiana Court of Appeals.)

Under Louisiana statutes, the Supreme Court of that state decided that land donated by deed for use in erecting a house of worship could not be sold as a business site. But it was also decided that the title was not forfeited through merely advertising the property for sale, it continuing to be used for religious purposes in the meantime. (Board of Trustees v. Richardson, 44 So. 2d 321.)

Where a Baptist congregation holds title to land donated for general use of the church, a majority of the members can usually determine the use to which it shall be put. (Smith v. St. John Baptist Church, 211 Pac. 2d 975, decided by the Montana Supreme Court.)

Our friends in New Jersey should be specially interested in a decision rendered by the Tennessee Court of Appeals in the case of Boyd v. Ducktown Chemical & Iron Co., 98 S. W. 2d 360. It was decided that a deed passed full title although it provided for use of the property for purposes of worship, there being no provision for forfeiture.

An Illinois decision draws attention to the existence in that state of a statute providing that trustees of religious corporations should hold property subject to direction by the congregation, church or society, provided that all gifts and bequests "shall be appropriated and used as directed or *intended* by the person or persons making the same." In re Wheeler's Estate, x 1 N. E. 2d 425, decided by the Illinois Appellate Court, First District.)

Children's Sermons

(From page 57)

while he was on one such journey to Russia that he caught a fever in a prison, and died quite suddenly as a result. He was buried in January, 1790, in the village of Stepanovka. The Russians paid him a simple tribute, for on his tomb these words were carved both in Russian and Latin:

JOHN HOWARD
Whoever thou art, thou standest at the tomb of thy friend.
1790.

John Howard spent many years of his life riding on horseback and by coach about Great Britain and Europe, in loneliness and danger, with the desire to help others. His was a "lone trail," when he might easily have enjoyed the comforts of home, and friends. On John Howard's statue in St. Paul's Cathedral is inscribed:

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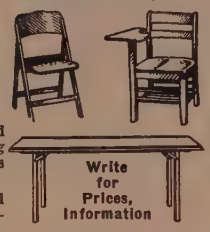

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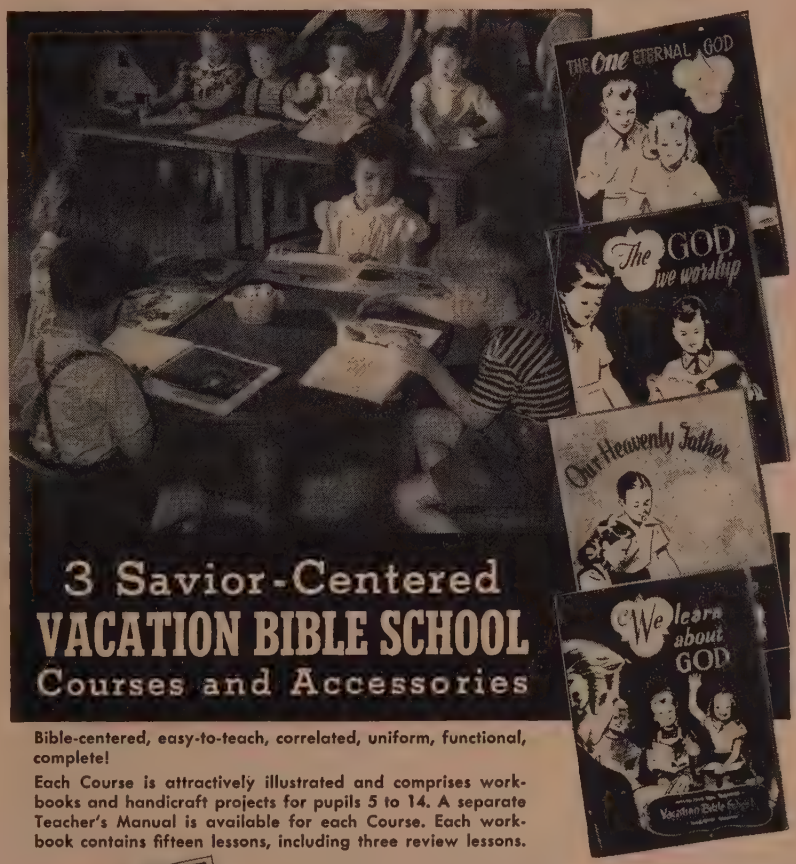

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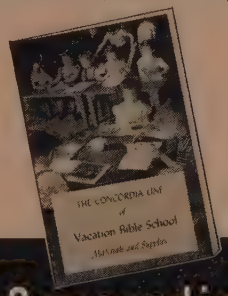

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NEW BOOKS

Preachers and Preaching

Anointed to Preach by Clovis G. Chappell. Abingdon-Cokesbury Press. 124 pages. $1.50.

Many successful preachers have made it a custom to read at least a half dozen books on preaching each year, and authors and publishers have seen to it that new books in this area are not lacking. The present volume consists of five lectures on the preacher and his work which were originally delivered to the visiting ministers, students, and faculty of the Candler School of Theology of Emory University.

Since Dr. Chappell has published more than twenty volumes of sermons, there are many readers who will need no introduction to him. In fact, it is entirely natural that those who have read scores, or perhaps hundreds of his sermons, will be highly interested in these discussions of his technique of preaching and his general attitude toward the life, philosophy, and work of the preacher. No reader of other books by Dr. Chappell will be surprised to note that these lectures have many of the characteristics of sermons. Each one is prefaced by a text and is rich in good homiletical material. In fact, these lectures could be called a series of sermons to preachers.

Anointed to Preach is one of those books which can be read at a sitting. But he who reads it in the course of a rainy evening by his fireside will not put it on a shelf and let it stay there. It is a book which will be read again, again, and yet again. One of its strong points is its human appeal. Of course, its author draws on his own rich experience and passes along many of the lessons which the ripening contacts of long years in the ministry have taught him. The lecture on Preparing the Sermon is an especially helpful, down-to-earth piece of writing, which deserves wide reading both on the part of young preachers and their older brethren, in particular those of the latter group who have in some way or other got the impression that they have nothing more to learn about the art of preaching. Keeping Fit is the title of the last lecture and it, too, is crammed with wise and helpful material.

As might be expected, these lectures by this master of homiletics make an exceptionally readable book. It will have a wide circulation, and the more readers it has the better.

L. H. C.

The Pulpit in the South edited by Frank S. Mead. Fleming H. Revell Company. 220 pages. $2.00.

These sixteen sermons by Southern preachers were selected by Dr. Frank S. Mead of the editorial staff of Fleming H. Revell Company. There is no doubt of Dr. Mead's qualifications for doing a good piece of work in this area, and in the preparation of this book of sermons he has effectively utilized his experience and ability. It would be hard to find a better cross section of the higher altitudes of Southern preaching.

The editor introduces the sermons with a two-page Foreword. No reviewer could improve upon these prefatory paragraphs in giving the reader an adequate idea of the content and value of the book. Since each sermon is preceded by a brief biography of its author, we could work out any necessary informational data for ourselves, but Dr. Mead in his general introduction tells us that five of the sermons are by Southern Baptists, three by Methodists, five by Presbyterians, two by Episcopalians, and one by a pastor of the Christian Church.

He gives the reader considerable other preliminary information. For example, he states that the Southern pulpiteer is no innovator. "He hews to the line of a quiet, intimate preaching now generations old and showing few signs of imminent change." Dr. Mead further calls attention to the fact that these sermons, taking them as a group, are intelligent, conservative, and scriptural, and likely to be expository. Along with this, he points out the lack of social emphasis and the paucity of "quotes" from modern authors or authorities.

After reading the Foreword most "sermon tasters" will want to read the sermons themselves and will not be disappointed. They represent a type of preaching which always deserves hearers and readers. They are especially recommended to the attention of those who have cultivated a more "modern" approach. There is more than one brand of good homiletics. And these sermons have their own distinctive merits. It is always tempting to a reviewer to pick out his own favorites, but that is a task and a pleasure which should be left to the reader.

L. H. C.

Christian Philosophy

Stoic, Christian and Humanist by Gilbert Murray. The Beacon Press. 189 pages. $2.00.

This is a series of essays on pagan religion, Stoicism and Positivism, as they modify the Christian tenets, and in which the author criticizes the primitive concepts of God that still obtain among the credulous. While he asserts that he does not present these for the purpose of ridiculing, his incisive mind makes many of the belated attitudes and practices of the modern religious man seem ridiculous. He is at times satirical, at times humorous.

He asserts his belief in ethical living but refuses revelational religion. He shows a tolerance for individual opinion: "Whether Christianity is to be explained as a natural development from the existing factors, or whether it is a miraculous revelation vouchsafed after long delay to a world that had been allowed to grow ripe for it, is a problem which cannot be settled by historical research and must be answered by each man according to his own bent." And he admits that he himself cannot escape the feeling that there is a friendly purpose behind the universe: "We cannot escape as easily as brave men have dreamed . . . the unproven belief in the Friend behind phenomena, as I find that I myself cannot . . . it seems to me that perhaps we are under the spell of a very old ineradicable instinct."

He finds that the decline of culture is matched in indirect proportion to the increase of religion. He shows some inclination to accept melioristic evolution: "If evolution has any purpose or direction—and Darwin did not doubt it had—the main future advance may well take place in those regions in which man is already most markedly distinguished from other primates, and man may well be groping on paths that will lead toward a clearer apprehension of many uncharted regions which we now see 'in a glass darkly'."

It seems his rebellion is not so much against Theism as it is against belated, anthropomorphic ideas of God that still obtain in modern credulous religion. Certainly, and he says, modern thoughtful religion has generally absorbed the best ideas of Positivism. Maybe we are grasping toward a clearer conception of the Eternal mysteries.

One admires the sharp mind of the author. He has with his criticism a healthy tone of humility. "To be cocksure is to be without religion." It is a stimulating book that reads itself once it is opened. The bigot nor the dogmatist will read it, but should. Those who wish an hour of delightful discussion that provokes thinking and profit will seize upon this book.

O. L. I.

The Philosophy of Religion by William S. Morgan. Philosophical Library. 413 pages. $6.00.

Sub-titled "A Consideration of the More Profound Aspects of Religious Thought," this is no book for the preacher who wants his homiletical meat packaged and quick-frozen for convenient use; but the student who can use the tools of philosophy and who will devote hours of intense study to

this book will find deeply rewarding insights into the nature of man and his relation to the Infinite.

The author's point of view is that, "The phenomenal universe is the manifestation of one universal spirit of which it is an essential objectification," (p. 392) and that personality — self-consciousness or self-activity — is the key to the understanding of the Infinite. "Self-activity is the only candle with which we are able to illumine the dark places of existence. . . . Explanations based on mechanical or extra-mental theories are the worst abstractions of all, since we know nothing about matter and motion or the extra-mental except in terms of the experiences of our selves as self-active beings." (p. 234). The purpose of the book is to inquire "whether there is a unitary system which will do justice to our deepest conceptions of God, our emotional and scientific approaches to nature, and to man as a self-conscious soul" (p. 128). The reader who follows the book to the end will find this purpose well fulfilled. The author is well acquainted with the whole field of philosophy. He draws on religious experience, ethical and aesthetical interpretations, the problem of knowledge, the notion of causation, and scientific theories to point to the ultimate unity of an all-embracing conscious life.

At one point the author slips from philosopher to prophet with the suggestion that "One of Christianity's greatest tasks today is to amalgamate divine forces into one grand church which will stand for the ideals of religion in such generous fashion as to include all who are willing to cooperate, which will overcome the theoretical and practical materialism of the times with a compelling idealism and which will marshal all the religious forces for the elimination of the ills of mankind" (p. 339).

W. R. L.

Basic Christian Ethics by Paul Ramsey. Charles Scribner's Sons. 424 pages. $3.75.

This is one of the many serious books in the field of Christian ethics which have been published in the last few years. Paul Ramsey is an associate professor of religion at Princeton University, and has prepared the book as a text in Christian ethics. He describes this book as "an essay in the Christocentric ethics of the Reformation."

The point of view is that Christian ethics cannot be separated from its religious foundation. It is grounded in the justice, righteousness, and mercy of God. Christian ethics is an ethic of "obedient love for neighbor" and stems from the distinctive emphasis of the primitive Christian church which emphasized absolute obedience to God and single-minded love for neighbor.

Jewish code morality which was concerned with building a "religious civilization," could not compete with the new emphasis of Christianity, that a religion should rather be a criticism of any civilization or customary code of conduct on behalf of the welfare of the neighbor. Judaism was concerned both for men and for law. Jesus' primary concern for men led him to be downright unconcerned about the code. But this love of Jesus for men was grounded in obedience to God. It was not simply a humanitarian ethic. Paul carried on

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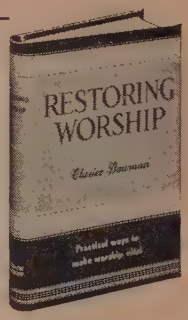

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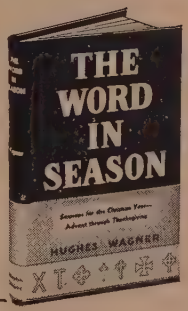

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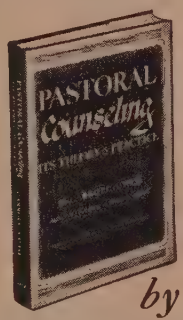

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this tradition of having an obedient love for your neighbor and then doing as you pleased about formal rules. A Christian seeks not his own good but the good of his neighbor. Such a love is the work of faith.

There is a particularly good chapter on "Christian Vocation" which includes a Christian ethic of resistance. The author holds to the Reformation doctrine of sin, and contends that no one has ever been driven to this doctrine by theology or the present crisis of our civilization, but "by the crisis created by personally confronting Christ."

This is a thoughtful work written from a relatively conservative point of view. If one were using the book as a text in Christian ethics, he would want to set against it such books as William Allison Shimer's *Conscious Clay*, and William A. Spurrier's *Power for Action* (An Introduction to Christian Ethics).

H. W. H.

Responsible Christianity by Justin Wroe Nixon. Harper & Brothers. 190 pages. $2.50.

Professor Nixon of Colgate-Rochester Divinity School poses four questions for resolving if the Church is to meet the needs of our generation for a responsible Christianity. These are: Does the intellectual outlook that has become increasingly influential among educated people leave any room for religion? What is the nature of religion as we have known it in the Western world and how does it benefit those who cherish it? What is the basic insight of the Christian religion? In what way is the Christian faith particularly relevant to the needs of men in this age?

Each question makes a chapter in this deeply stimulating and penetrating study of Christian thought and practice today. Recognizing that much of our conflict has been with the past—and some still is—he goes on to show that most of it is now with the present in its attack upon the dignity and freedom of man.

But these are not specific answers to specific questions so much as pointed suggestions out of which one can find his own faith. A responsible Christianity, he says, is twofold: deriving its enduring character and sense of mission from the past; and acquiring fresh understanding of human need from the present.

His subtitle is "Leaven of a Free Society," which reveals the center of his thought. It is an excellent study that will bear careful reading and marking. Out of it should come new sermon thoughts for a puzzled ministry facing the challenges Dr. Nixon describes.

H. W. F.

The Contemporary Church

The Church and Contemporary Change by G. Bromley Oxnam. The Macmillan Company. 132 pages. $2.50.

Nearly every year Bishop Oxnam brings forth a new book, and nearly every one of them is thoughtful, readable, and more than worth the time to go through it. This is one of his better ones.

Recognizing that change is inevitable, and pointing out how the Church must face contemporary change with open

(Turn to page 64)

THROUGH THE PUBLISHER'S OFFICE

G. CAMPBELL MORGAN
"A Man of the Word"

THAT is an odd address from which to make a brief reference to the famous expositor of the Scriptures. But not so odd, when one realizes that here this morning we advised with his son, Rev. K. J. Morgan, pastor of a church at Taft, Texas, and his wife, Jill Morgan, who has completed the biography of Dr. Morgan, *A Man of the Word*, soon to be published by Pickering and Inglis in Scotland and Fleming H. Revell Company in this country.

Jill Morgan's research has been thorough and the resultant volume will be truly authorized, for Dr. Morgan's two daughters in England and his three sons in this country, Rev. K. J. Morgan, Rev. F. Crossley Morgan, and Rev. Howard Morgan, all have supplied material for this life of their father.

It was Dr. Morgan's custom for many years to keep a diary. This personal record has been an invaluable help to the author of this biography.

We asked Jill Morgan about the influence of D. L. Moody on G. Campbell Morgan and she wrote us:

"As a matter of fact they had been associated, though not too closely, in Mr. Moody's mission in Birmingham, England, in 1883. In 1896 Mr. Moody broke a precedent by asking young Mr. Morgan to lecture at the Moody Bible Institute in Chicago—never having heard him preach. This was Dr. Morgan's first visit to the U. S. Before going to Chicago he went to Northfield, at Mr. Moody's request, for an interview, and was asked to preach in the auditorium. He then proceeded to Chicago for the Bible Institute lectures." You will find all this at the end of Chapter III of *A Man of the Word.*

The first appearance of G. Campbell Morgan on the platform at a Northfield Conference was when his theme was "The Hidden Years at Nazareth," later published by the Revell Company. Since then, more than fifty of G. Campbell Morgan's books have appeared under the Revell imprint.

After the death of D. L. Moody in 1899, Dr. Morgan was invited to come to East Northfield to be associated with the Northfield extension work. He came with his family and his household furniture. We students at Mt. Hermon School for the first time heard about the then new method of packing

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up one's goods in a van with wheels attached which was used to and from the steamer. That is how the Morgan goods reached their Northfield destination from England. Now and then Dr. Morgan would be driven over to Mt. Hermon to speak at our chapel services. He came one day after a heavy snow storm, and the horse jumped aside near the chapel, dumping Dr. Morgan into a snow bank! As he came into the chapel door, he shook the snow out of his long sleeves and was not in a happy mood. But we young fellows never could forget his tall figure, his pulpit manner, his voice and his message that day. He could select a chapter or a verse from the Bible, and present it in a way long to be remembered.

Before World War II, Mrs. Barbour and I attended services at Westminster Chapel in London and sat in the front pew. Next to us we noted a woman evidently taking down every word which Dr. Morgan spoke. We met her later and learned that she was his secretary. Her stenographic reports were typed and were the basis for many years for volume after volume of Dr. Morgan's books.

For forty-one years I have been associated with the Revell Company, and have often recalled that Mr. Revell said that very few ministers can speak effectively and at the same time present their spoken words in such a way that the same messages read well. It is a gift which Dr. Morgan certainly had. He did not write his books. He preached them and the manuscripts were so clear and well prepared that no editorial changes were necessary. His faithful secretary made his books possible.

Dr. Morgan's many visits to this country and his ministry here are well known. His last years were spent in London. My last contact with him was his reading a letter to me over the phone at Waterloo Station, before we sailed for New York. It had amused him and he wanted us to enjoy it with him.

He made our office his headquarters, when he was in the New York area. We miss him, but he would be gratified to know how his books continue year after year in steady demand. His biography will present the man and his message and will appear in 1951 under the title *A Man of the Word*. Truly, he was just that in peace and war on both sides of the Atlantic.

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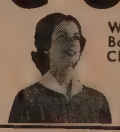

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Book Reviews

(From page 62)

eyes, Bishop Oxnam suggests five principles for Christian strategy today. First, it must heal its many divisions; second, it must regain contact with dominant realities; third, it must speak effectively upon the subject of war, as well as build constructively in the interests of peace; fourth, it must summon Christians to become co-workers with a God at work; and fifth, it must teach all men clearly that it has no political, economic, or social incentive; but that its purpose is to teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit.

His chapter on "The Social Service State and Serfdom" is an excellent antidote for the poisonous literature so prevalent about the welfare state. It alone is worth the price of the book. But it won't please everyone!

H. W. F.

Church Lobbying in the Nation's Capital by Luke Ebersole. The Macmillan Company. 195 pages. $2.75.

Lobbying is big business today. The churches of the United States — both Catholic and Protestant — are in this business. Their organized lobbies are found in the nation's capital helping to steer friendly legislation and to oppose the unfriendly.

Church lobbies do not have the money to spend that commercial lobbies have. The appropriations are small and their offices not large but they make their influence felt. In a very real sense they are the watchdogs over the interests of religion.

Mr. Ebersole has brought together information regarding these various activities, listing them by denominations. Much of the interest is in social legislation. Fair Practice acts, housing, poll taxes, health, race equality, social security, displaced persons are subects with which church lobbies interest themselves. On the matter of aid to sectarian education the Protestants line up on one side the Catholics the other. When their own institutions are attacked they hurry with energy to defend their rights.

All groups were united in the fight against higher mailing rates to denominational publications. Even Protestant groups which were against any subsidies to Protestant schools were eager for subsidies to the Protestant press.

The author has brought together many interesting things about this feature of religious-American life. Not many of these legislative representations belong in the class of Wayne B. Wheeler but they seem to be able to give a good account of themselves.

We are for them—with some reservations, of course.

W. H. L.

The Bible

Protestant Biblical Interpretation by Bernard Ramm. W. A. Wilde Company. 197 pages. $1.75.

This book is the result of a period of tuition by the author in the Bible Institute and Bible Theological Seminary of Los Angeles and may find quick acceptance in all like Bible schools as a text on hermeneutics, the science of interpretation. The writer starts a *priori* with the plenary inspiration of the Bible; it is not quite clear

which version. His is a hopeless task since hermeneutics cannot possibly be devoid of subjectivism. Even with the simplest word — he uses "horse" — no two persons mean the same thing. The horse would be "a horse of a different color." So whatever the exact text of the Bible, if we could recover it, each mind would be its own interpreter.

He confesses that parts of the Bible must be adjusted to other parts. This could not mean exactly what it says because it says something in modification in another place. How could there be a system, other than the system of qualification and adjustment, if meanings must be fitted with other modifying, if not contradicting, meanings? How could there be a system when the Bible is not one book, but a library of books.

He finds the proof-text method perfectly legitimate and says the liberals despise the proof-text method because it always yields the fundamentalist doctrines. Indeed, and what a potpourri that brings us.

The book is an excellent example of casuistry. "We do not assign infallible inspiration to the transmission of texts. We assign unto them providence," might be an example of logomachy. The book will be eagerly received and used by Bible schools.

O. L. I.

Esther by Norah Lofts. The Macmillan Company. 163 pages. $2.50.

Author of *Women in the Old Testament*, popular both in England and the United States, Norah Lofts now takes one of the most dramatic tales from the Old Testament, and makes it live for the reader. With only an occasional phrase that would hint of "modernizing" the ancient story, she puts it in fictional form, building carefully to the climax of Mordecai's ascension of power.

Easy to read, moving with even faster speed than the original itself, built around most plausible accounts of the background of both Esther, the hero, and Haman, the villain, this is a short story that will fascinate all who read it.

In the original the name of God does not appear. Here Norah Lofts does not bring in an extraneous religious background, yet she does show how in the mind of the old uncle all that worked out was by the hand of God. Since this certainly is implied in the present usage of the old story by the Jewish folk, it seems perfectly natural.

All in all it is a moving tale of an unusual woman.

H. W. F.

An Outline of New Testament Ethics by Lindsay Dewar. Westminster Press. 280 pages. $3.00.

"The only satisfactory way of answering loose talk of this kind [about laxity in Christian ethical conduct] is to open the New Testament and to expound its moral teaching," says the principal of Bishop's College, Cheshunt, England in this his latest study in the application of Christianity to modern living. He adds that Christian conduct does not long outlast Christian belief and develops a most interesting theory of Christian ethics founded upon a revival of faith through New Testament studies.

The author, who has had a distinguished career in the Church of England, presents in his compact study an amazingly comprehensive analysis of the ethical teachings of the New Testament. It is very much more than an "outline," as the title implies; a book worthy of the minister's careful study yet not beyond the grasp of the serious lay mind.

Principal Dewar divides his work into five chapters and a brief but pointed epilogue. About one-third of the book is rightly devoted to the first chapter dealing with the ethical teaching of Jesus. Following the analysis of the ethics of the Holy Spirit the author treats the ethics in the writings of Paul, John, and finally, the other remaining books of the New Testament.

The major sins in New Testament order, says Dr. Dewar, are sexual vice, self-seeking — covetousness, greed, which in turn breed strife and discontent — hatred and vindictiveness. By contrast he points up sharply the Christian virtues taught in the New Testament. With strong words he appeals for the imitation of Christ, using the exact words of the great Christian classic. One might suggest that mere instruction will not produce this imitation in the modern era any more than in the 14th century; but devotion under the guidance of the Holy Spirit will make it more probable.

R. W. A.

The Old Testament Volume II—Job to Maccabees by Msgr. Ronald Knox. Sheed and Ward. Pages 741 to 1604. $5.00.

The final volume of the brilliant and popular translation of the Vulgate Latin Bible by Msgr. Ronald Knox has appeared as the second half of the Old Testament with an appendix giving an alternate version of the Psalms.

"The earth is the Lord's and the fullness thereof" is scarcely equated by Knox's more specific phrase—"The Lord owns earth, and all earth's fullness, the round world"—. the translator admits his own serious problem in attempting to convey the thoughts and history of an ancient people in modern thought forms and vocabulary and so frequently slips back into the archaic mode.

Knox's complete translation, undertaken at the request of the English hierarchy, is the first complete translation of the Vulgate Bible into English since the sixteenth century. About 200 years ago the Rheims-Douay translation was somewhat revised but the Knox translation is really the first serious attempt to put the Catholic Bible in modern English.

The St. Anthony's Guild *Old Testament* is still several years in the future. Meanwhile the Roman Catholic laity and many Protestants may read with comparative ease this modern Knox translation of the entire Bible. Unfortunately, at least until the present, it requires the use of three separate volumes; the second half of the Old Testament has continuous pagination after the first, implying that a new volume may follow. With the many footnotes on every page it will always be a large book.

R. W. A.

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Jesus Christ

The Greatest Story Ever Told by Fulton Oursler, with paintings by Kenneth Riley. Doubleday & Co., Inc. 332 pages. $5.00.

This is a beautiful edition of a well-known book on the life of Jesus. Popularity of *The Greatest Story Ever Told* is evidenced by the sale of 275,000 copies since its first appearance two years ago. The illustrated edition is set in new type and printed in a large format with ample margins and wide spacing to make reading a pleasure.

Eleven incidents in the life of Jesus are portrayed by Kenneth Riley—six full-page illustrations and five double-page. Thrilling color and dramatic use of line make these paintings notable. Christ is depicted as a strong, human figure, with spirituality to make his face stand out in every group. One of the loveliest pictures is the Nativity, A Child Is Born. Deep, primary colors, restful lines, and simplicity of design combine to express the peace and wonder of the event. In marked contrast, Flight into Egypt is a spooky picture in livid colors and troubled curves, with a great gnarled tree reaching its bare arms after the fleeing figures. Jesus in the Temple, Jesus and the Little Children and The Last Supper will rank as favorite pictures and ought to be made available in reproductions to be hung on church school walls. Not pretty, but powerful in its symbolism in Via Dolorosa. Hate flames in the red sky background, and the lone figure toiling up the hill in haste is crushed as much by the strain of circumstance as by the weight of the cross. Every illustration is worthy of comment. Buy this book for its pictures!

W. R. L.

Living Portraits of Jesus by Sanford Fleming. Judson Press. 151 pages. $2.00.

Dr. Fleming is president of the Berkeley Baptist Divinity School. This book is based on privately printed devotional material based upon New Testament portraits of Jesus. Because these have been helpful to so many folk it is now printed in book form.

It is a combination of New Testament study and a book of devotion. Not written at all for the scholar it is in the language of the ordinary layman who wants to know what Jesus looks like. He gives a general introduction to the appearance of Jesus and closes with the composite portrait of the New Testament as the Saviour of the world. He takes various books, partly the gospels, and after a brief introduction to the book itself and its writer then through scripture quotation and brief illustration shows the portrait given by pen. It will be interesting to read for its devotional and homiletical materials.

H. W. F.

Personal Growth

Create Your Own Tomorrow by Margaret Blair Johnstone. Doubleday and Co. $2.50.

This book was compelled to pass two unusual tests. And the first was the test of prejudice. We had been overwhelmed by the flood of superficial treatises which in this troubled time promised to solve the problems of living. The dust jacket of this volume

bore a recommendation from the leading ministerial practitioner in this cheapened field, plus a large picture of the author which was not at all attractive, plus a title which seemed more pretentious than most of the promises such books make, *Create Your Own Tomorrow*. We almost replied, "Oh Yeah!"

The second was the test of slow and careful reading aloud. This volume was not leafed through page by page in a critic's study. It was read word by word to each other in an automobile as a critic and his wife made a long speaking tour.

Before we had gone far, we had reached the conclusion that Margaret Blair Johnstone is an extraordinarily wise woman. Before we had finished the chapters on family life we had decided to get a copy of the book into the hands of each of our children for the sake of our grandchildren. Before we had ended the book, with tears in our grateful eyes, we had determined to look up this woman-minister in her parish at Wadhams, New York and encourage her in her gloriously compassionate work of counselling.

Just in time, this week, we found that she had moved. The New York Times carried a news story (with a much better picture of her), announcing her installation in the Union Parish at Groton, Massachusetts. Happy Groton, to have her as a minister! Happy generation, to possess the treasure of her book!

One mischievous question intrudes itself. She has a husband and two children. What happens to him, as she flits from Wadhams to Groton, and up through Congregationalism toward the seats of the mighty? Happy husband, if he can find his future in helping this genius of a wife to create for all of us a better tomorrow!

B. C. C.

Growth in Prayer by Constance Garrett. The Macmillan Company. 156 pages. $2.00.

The title of this book is accurately descriptive. It does not try to make praying easy but, as Douglas Steere puts it in his foreword, it "describes the plain, unpaved footpaths by which a sincere pedestrian may set out on the way of prayer. . . ." Laymen and ministers alike will find this book a practical guide toward religious maturity. It begins and ends with the practical: the theme of part one is "Learning to Pray"; of part two, "The Practice of Prayer." In between are rich deposits of soul wisdom and penetrating analyses of the types of prayer. The theoretical interest is by no means neglected but is always subordinate to the main aim of meeting the reader's need for guidance in his devotional life.

The author has done a superb job of utilizing the profoundest insights of the great saints and scholars without becoming ponderous with classical references and technical terminology. She distills out of the past its clearest light to illuminate the path we must walk today. Many will find in the third chapter a new appreciation of "Formal Prayers" as ways of "making our own the best aspirations of the best minds" (Underhill).

This reviewer is finding the book a useful text for classroom study as well as for private reading. Its five chapters provide conveniently arranged material for a short course for thoughtful adults in the church school or midweek groups.

G. A. M.

Creating Christian Cells edited by John S. Beck, Irving Harris, and Samuel S. Shoemaker. Published by "The Evangel." Ninety-four pages. Thirty-five cents a copy or three for $1.00.

This paper-bound booklet is a series of reprints from the *Evangel*, magazine from Calvary Church House, New York City, which gives first-hand glimpses into prayer cell groups. So varied are they, cells in churches, in homes, in a coach on Track 13 at Grand Terminal, in industry, that folk unacquainted with the growing cell movement will be amazed.

This writer has three groups in his own church, and has helped establish nearly a dozen in other churches. This fruitful booklet does more than any other book I have seen with the exception of Trueblood's *Alternative to Futility* to give insight and encouragement into the creating of such cells. This group method of evangelism and spiritual discipline will revolutionize both individuals and churches.

H. W. F.

The Challenge to You by Clyde K. Lamb. Wheelwright Publishing Company. 159 pages. $2.75.

This is a splendid book by a layman, a business man who endeavors to interpret his belief in God and impressions of Christianity to man. There are twenty essays or chapters, each thought-provoking and with the need of re-reading and thinking quietly on the realities of the Christian faith. The book places emphasis on the importance of the greatness of God, the mystic and rich spiritual benefit through prayer, silence and solitude. There is nothing unusual in the content of the book except that a layman speaks on faith and gives "a challenge to you" to practice the precepts he lays down which, he says, "have led thousands of unhappy people to attain real happiness." The book deserves wide circulation.

T. B. R.

Meditations by Toyohiko Kagawa. Harper & Brothers. $1.25.

Because Kagawa is in the country this year, his little book of 101 meditations will be especial point. Each meditation takes a portion of a page and is a little homily on a variety of themes. Some of his subjects are: The Records of Miracles, Personal Intoxication, Love and Labor, Educational Socialism, Here Am I, and his last one called Two Old Persons. To this reviewer, who has been making a study of devotional materials this turns out to be a fine one to add to the list of modern writings. Sometimes the meditations are little more than brief essays that ordinarily belong to a devotional book but at other times the imagery and thought do lift one into the presence of God. A single phrase sometimes is all that is necessary to make the meditation worth while.

H. W. F.

(Turn to page 69)

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Editorials

(From page 8)

We do not lack church MEMBERS. The 1950 census shows between sixty and eighty millions. I speak indefinitely because of the defects of census taking, and the poor record keeping of churches, and the fact that many hardly know whether they are members. Look around, and you will find few who are not members. Also attendance at church—counting all services—probably exceeds attendance at anything else in the world.

We do not lack MONEY. It has long been estimated that 90% of the world's wealth is owned by church members. One glance at the poverty of India, China, Africa, and other non-Christian or Jewish nations will convince that worshipers of the God of the Bible have been blessed financially above all others.

We do not lack EDUCATION. Only the church has more buildings than schools. There is scarcely a spot in the civilized world without a school. The law forces parents to send children to school from around age six to sixteen. Few fail to take the prescribed course. In addition to schools, we have tons of literature—books, newspapers, magazines and pamphlets on every subject, and written in enlightening style. This is an age of readers, and one takes it as an affront if it be hinted that he is not well informed.

We do not lack MATERIALS and MACHINES. We are surfeited with them—until ours is called the machine age. Machines automatically do the work of countless men. They are amazing, and have moulded the world into its present pattern. Money, clothing and homes were never so plentiful. Homes were never so sumptuous—and unused for good.

We have no lack of POWER. All the things mentioned above, when combined, put into our hands a power unparalleled in all the ages past.

Finally, we do not lack OPPORTUNITY for service. In spite of all I have said above, and I fear because of things I have named, men are dying all around us; not physically dying—that is natural, but they are dying in spirit; dying to all that is best. Before they die, myriads of them stand baffled at the crossroads of life, waiting and longing to be directed; hungry, maybe without knowing it, for the bread of life. Children stand thus; businessmen

make tragic figures in spiritual showing. Everywhere the opportunity is calling, calling, calling.

The commodity we lack is CHRISTIAN LIVING — the mightiest force that was ever unleashed, or that can be unleashed. As practiced by many Christians of the first century, it shook the world and caused great heathen temples to crumble. It is the power of God, and the hope of every human.

A great part of the Christian living we do is too shallow to impress either men or beasts. I know of one couple —lately dead—who, while still nominally holding church membership, refused to go to church for some 25 years because of one remark a preacher made. In a long ministry, I have known almost nobody who seemed to have a passion for spiritual perfection—as evinced by such saints as Paul, and as taught by the gospel. It is a great, neglected privilege to live once in a world like this—and live SAINTLY; rejecting all evil as did Jesus on the mount of temptation.

Before me is a clock. Relentlessly it ticks the hours. It will answer the question for each one of us. Each reader — preacher or layman — must answer before the bar of time. What does his life contribute to the end that God has for this world.

Book Reviews

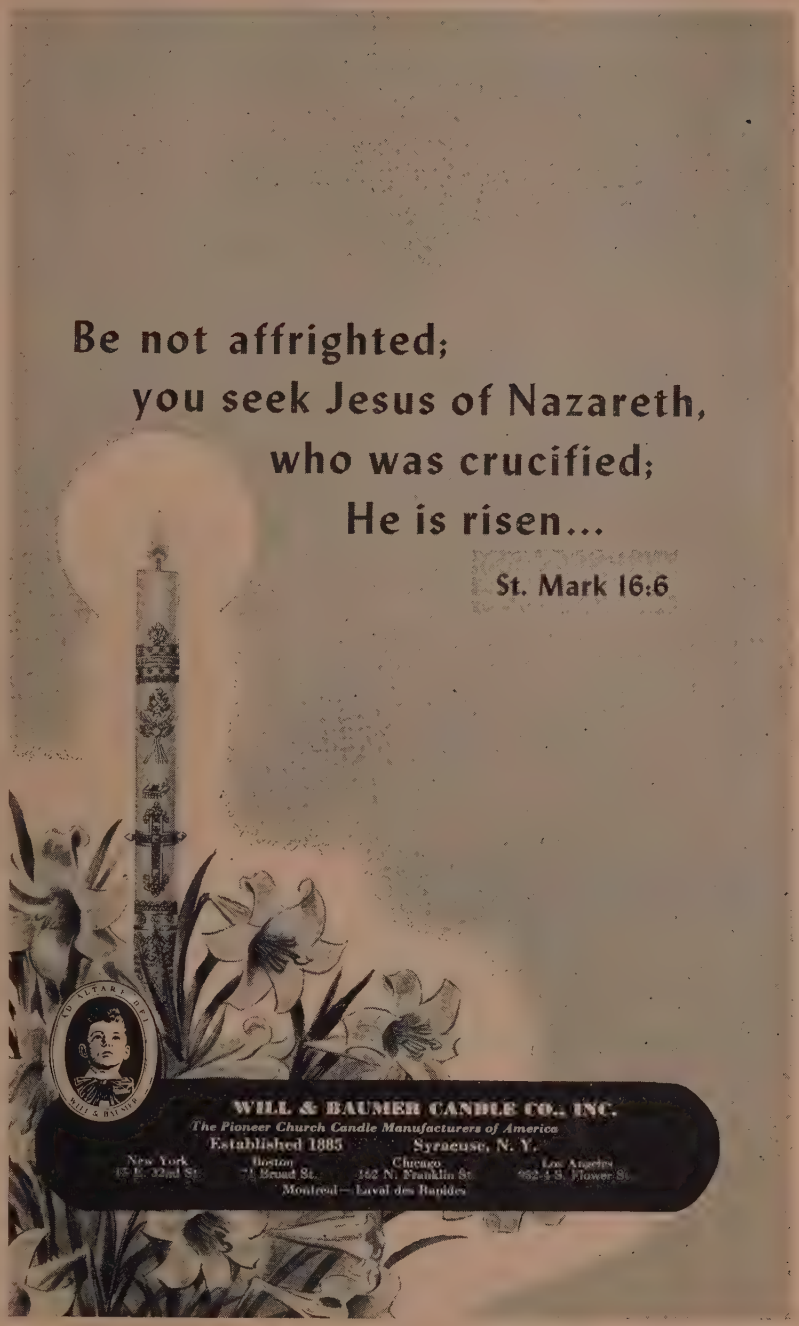
(From page 67)

Worship

The Mass—A Historical Commentary by Dom Bede Lebbe, O.S.B. The Newman Press. 168 pages. $2.50.

Here is a popular treatment of the meaning of the Mass in all its parts and movements for the enlightenment of the layman particularly. The prolific Newman Press with its staff of competent scholars has been publishing most helpful source books and works of interpretation of which this is by no means the least. After an introductory section on the nature of worship and the liturgy, the author describes the movement of the Mass of the Catechumens and the Mass of the Faithful without any commentary on the prayers of the Mass. There is probably no better, simple and clear analysis of the Mass from the Roman Catholic point of view; it compares favorably in length and nature with the Oxford Press' *Outline of Worship* by W. D. Maxwell.

One most interesting note is the attempt of author Lebbe to stress the social nature of the Mass rather than the somewhat cynical attitude of Chesterton in his paradoxical "mob of hermits, each making his deal with God." Father Lebbe writes: "we find ourselves together for *the* (italic his) social act *par excellence*—which should be the full expression of our mutual love, of our oneness of life as members of Jesus Christ—" Yet he is realistic enough to sense that actually we "Suddenly break apart, the social chain



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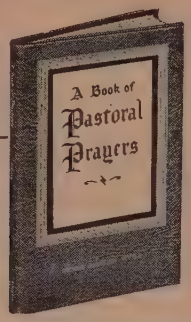

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is snapped, each forgets his neighbor's presence — and we pray alone."

While recognizing the desirability of the corporate union and social fellowship in worship we fail to see how it can ever adequately be attained without a basic change in concept of both deity and the nature of the atonement. Protestants will find this a helpful guide to accurate Roman Catholic thought.

The Art of the Rhythmic Choir by Margaret Palmer Fisk. Harper & Brothers. 205 pages. $2.50.

Mrs. Fisk is wife of the minister of the Church of Christ at Dartmouth College, where for some ten years she has been experimenting with a rhythmic choir. She has now passed from experiment to "worship through symbolic movement," as she sub-titles her volume.

Several years ago she came to this reviewer's church to present an evening of symbolic movement, using a group of high school girls after a very brief training. It was one of the high spots in a series of lectures and interpretations of the fine arts as handmaidens to Christianity. Since then, Mrs. Fisk has grown much in her work, with presentations in colleges and seminaries as well as in church groups.

Now she has gathered together briefly and pointedly background material to show the use of the religious dance and symbolic movement, with direct and helpful material showing how one may produce such in his own group. She is patient both as writer and lecturer, and is careful to answer all questions. Almost without seeing one of her worship demonstrations, a reader might well through the words of this book direct such a presentation.

This is a new field for the church, though Dr. Guthrie years ago in New York did attempt something like it. But Mrs. Fisk has opened unusual doors for worship through movement.

H. W. F.

Audio-Visual Aids

Using Audio-Visuals in the Church. Division of Christian Education, National Council of Churches. 75 cents.

A simple, direct, illustrated manual which gives the basic instructions for the use of visual aids in the church. A small booklet but of great value.

Audio-Visual Resource Guide for Use in Religious Education (Second Edition). Division of Christian Education, National Council of Churches. 168 pages. $1.50.

A source book of audio-visual materials is essential for every leader who plans to use this important field. This catalog which is prepared from evaluations of various committees is a magnificent thing. It is indexed and organized. The divisions of the book is functional. There are ten major classifications ranging from Developing Relationship to God to Developing Leadership for Christian Education. Under these are listed films, slidefilms, and slides with the sale and rental figure. Indices give addresses of sources. There is now an abundance of material for churches in this field. This source book will help one to realize the possibilities.

(Turn to page 71)

Ministers' Vacation Exchange*

This department will appear each month through the June issue. Mail embargoes, delaying delivery of the magazine, have slowed up the items for this issue. Send yours in now for the April number.

We feel that the department best fills the needs when a real exchange is offered. That is, it should be a two-way proposition. Each minister will profit.

While this department has been running for years, we have just received our first complaint of a minister guest who misused the property of his host. This one instance is sufficient, however, for us to suggest that when exchanges of parsonages are made that adequate references are available.

Here is the offering for March:

Nova Scotia. Heartz Memorial United Church of Canada with manse at Weymouth, Nova Scotia. Pastor and mother desire to effect an exchange of manse and pulpit for either July or August. All modern conveniences. **Ralph Knock, Weymouth, Nova Scotia, Canada.**

* * *

England. If interested in exchange of pulpit and parsonage for two months with a Free Church minister in the British Isles write giving details. Dr. Robert Shields of London will supply name of British exchange. Please write promptly. **Rev. R. Carrington Paulette, 114 Rawley Avenue (First Baptist Church), Mount Airy, North Carolina.**

* * *

Andover Newton Grad. attending Red Cross and Baptist conventions will supply pulpit June 10, 17, 24 for use of lake or shore cabin in Pennsylvania, New York or New England. **W. Bishop, Box 1409, Las Vegas, Nevada.**

* * *

Will Supply. Congregational minister now serving Federated Church. College and seminary training. Five and one-half years as chaplain in the Veterans Administration. Will supply Congregational, Baptist, Federated or

(Turn to next page)

*Each exchange item will appear twice only unless further insertions are definitely requested. No charge is made for the insertions. It is necessary, however, that correspondents give mailing address so that no clerical work falls on the office of "Church Management."

Book Reviews

(From page 70)

Educator's Guide to Free Slidefilms (Second Annual Edition). Educator's Progress Service. 128 pages. $3.00.

Primarily prepared for the public schools this huge catalog of slidefilms available without rental fees will interest many churchmen. Nothing in the list strictly religious but the commercial offers many items useful in the church program.

FACTS ABOUT FUND RAISING

IN the January issue of *Church Management* we pointed out why this is a better-than-average year for raising funds for church purposes. The nature of the response indicated that there is considerable interest among the clergy in knowing just what a firm of fund-raising counsel does — its research and advisory services, methods of operation, service fees, etc. So we are taking this means of giving the essential facts.

The first major function of a fund-raising counsel is to provide the services of a skilled research organization to determine whether an appeal for funds can be successful. This is vital. We will not undertake a campaign without first examining (at our expense) all the economic, industrial and social factors that determine the possibilities of success or failure.

This survey protects the professional reputation of our organization as well as the interests of the prospective client. A reputable fund-raising firm cannot afford to direct a campaign that is likely to fail because a failure injures its own business. Its success is measurable directly by the campaign success it achieves for the client it serves.

Once the survey shows that a fund campaign is feasible, our next major function is to draw up a detailed plan of campaign based on the data revealed by the survey. This plan sets forth the objective of the campaign and the step-by-step procedure for achieving it.

Next, this firm provides the experienced personnel to carry out the campaign plan — to help enlist the campaign organization and to give the direction and expert guidance essential to achieving the fund goal. The campaign director and his associates move into the client's community and devote themselves entirely to the work in hand.

It is to the interest of these professional, trained directors and associate directors to make *your* campaign a success because their future and that of the company for which they work depends upon it.

The basic difference between using untrained volunteer workers and professional fund-raising counsel usually is the difference between failure and success. No matter how sincere and willing the unskilled volunteer may be, his interests are divided and he lacks the essential know-how that can be gained only from the day-by-day, year-in-and-year-out experience and training in directing successful fund campaigns.

Then there is the necessary literature such as brochures, pamphlets, letters, bulletins, instruction folders, newspaper and radio releases and advertising which, to be effective, must be prepared by specialists. This is another major function of the professional fund-raising counsel.

As to cost, like every reputable fund-raising counsel, we work only on a fixed-fee basis. This means that in no case is the service charge based on a percentage of the campaign objective or on the amount received in gifts. Just as a doctor or a lawyer charges a service fee, so the reputable fund-raising counsel charges a fee for predetermined services based on the length of time required for the campaign and the number of directors and associates required to carry out the job.

In addition to this service fee, the average campaign involves other expenses for postage, supplies, promotional literature and similar items. Expenditures for these items are made by the client on the recommendation of the campaign director.

These are a few of the essential facts about fund raising. For more details send for the informative brochure, FUND RAISING. Write Dept. Z-2, B. H. LAWSON ASSOCIATES, INC., Rockville Centre, New York.

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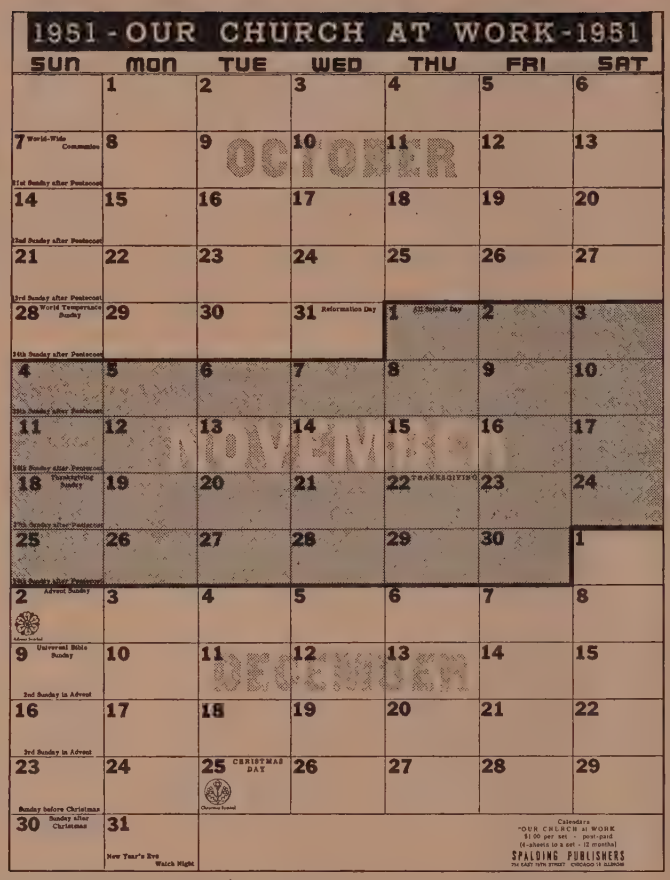

The calendar "OUR CHURCH AT WORK" for the next four quarters is the answer to the problem that faces every pastor and policy-making committee. By using this improved method of planning, all the departments of the church can be easily correlated, thus saving time and confusion in scheduling regular meeting dates.

The calendars lists all fixed and generally accepted dates out of the Christian Church year. For easy spotting of local dates, ample room has been provided.

Many churches have three sets of calendars: one for the pastor and the planning committee to use in working out the local church program; one for the church office where all dates should be cleared and checked; and, a third set for the Church Bulletin board, so that that entire congregation may be kept informed.

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ENGLAND

Ministers' Vacation Exchange

(From page 71)

Community Church for the month of July or August in New York, Massachusetts, Connecticut or New Jersey for free use of parsonage. There are only two in family. No exchange or honorarium. **Federated Church, Oswego, Illinois; James S. Bunch, minister.**

* * *

Will Supply. Desire preaching opportunity for use of manse and/or honorarium, August 12 through September 2. Congregational, but will consider any congenial denomination. Prefer Middle Atlantic area, but will consider any location within 500 miles. Thirty-six years old. Three in family includes seven-year-old son. **Kenneth Earl Ballard, Little Valley, New York.**

* * *

Will Supply. Pulpit of any congenial denomination during August. Either honorarium or use of manse. No children or pets. Preferably within 300 miles of home. Fishing desired. Pastor, First Presbyterian Church, 325 members. **Charles R. Murray, Box 529, Edmond, Oklahoma.**

* * *

Will Supply. Pulpit of any Evangelical denomination in the Central California area on Sundays, June 3 and 10. Am ordained Presbyterian (U. S. A.) **Rev. Gerald V. Case, P.O. Box 431X, Wendell, Idaho.**

* * *

Supply Wanted. Medford, Massachusetts. First Methodist Church, with over 600 members, located about seven miles from downtown Boston. Universities, historical places, libraries, beaches. Desires Protestant minister to supply pulpit, one service each Sunday, for last Sunday in July through Labor Day Sunday, and be ready to perform marriages and conduct funerals in exchange for use of modern parsonage. No exchange. Two bedrooms available. **Wellington C. Pixler, 41 Central Avenue, Medford 55, Massachusetts.**

* * *

Will Supply. Congregational minister. Former pastor of a church in Denver for seven years, plans to spend the month of August in Colorado. Would like to supply a pulpit around Denver or Colorado Springs during the month of August. Reference: Superintendent of Colorado Congregational Conference, 1657 Penn Street, Denver 5, Colorado, or the Office of the Denver Council of Churches, Trinity Building, Denver. **W. Carl Rarick, Palestine, Illinois.**

FLOOR MAINTENANCE ON WHEELS

Here is the service fleet of the Hillyard Chemical Company, specialists in the maintenance of church floors. Their "mountaineer" service is available in the area of the major cities. If you want to know more about it, drop a request to *Church Management.*

Easter Worship Suggestions

These items crowded out of the February-Lenten issue may be too late for use this year. We suggest you clip and file for 1952.

A RESPONSIVE SCRIPTURE LESSON*

MINISTER: Upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared. And they found the stone rolled away from the sepulchre.

PEOPLE: Hallelujah!

MINISTER: And they departed quickly from the sepulchre with fear and great joy. And behold, Jesus met them, saying, All hail.

PEOPLE: Hallelujah!

MINISTER: But Mary stood without at the sepulchre weeping. She said, They have taken away my Lord, and I know not where they have laid him. And she saw Jesus standing, and knew not that it was Jesus, supposing him to be the gardener. Jesus saith unto her, Mary. She turned, and saith unto him, Master.

PEOPLE: Hallelujah!

MINISTER: And, behold, two of them went that same day to Emmaus. And while they communed together, Jesus himself drew near, and went with them.

PEOPLE: Hallelujah!

MINISTER: When the doors were shut where the disciples were, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side.

PEOPLE: Hallelujah!

MINISTER: Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. And that night they caught nothing. But when the morning was now come, Jesus stood on the shore. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.

PEOPLE: Hallelujah!

MINISTER: I was in the Spirit on the Lord's day, and heard behind me a great voice, and I turned to see the voice that spake with me. And being turned, I saw one like unto the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. And his hairs were as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, and his voice as the sound of many waters. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death.

PEOPLE: Hallelujah! Hallelujah! Hallelujah!

*As used by the Epworth-Euclid Methodist Church, Cleveland, Ohio. Oscar Thomas Olsen, minister.

FOR THE CHILDREN'S SERVICE
The Canticle of Saint Francis*

LEADER: O most high, almighty, good Lord God, to Thee belong praise, glory, honor, and all blessing!

PEOPLE: Praised be my Lord God with all his creatures, and especially our brother the sun, who bringeth us the day and who bringeth us the light; fair is he and shineth with a very great splendor: O Lord, he signifieth to us thee!

LEADER: Praised be my Lord for our sister the moon, and for the stars, the which he hath set clear and lovely in heaven.

PEOPLE: Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather by that which Thou upholdest life in all creatures.

LEADER: Praised be my Lord for our sister water, who is very serviceable unto us and humble and precious and clean.

PEOPLE: Praised be my Lord for our brother fire, through whom thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.

LEADER: Praised be my Lord for our mother the earth, that which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass.

PEOPLE: Praised be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for Thou, O most Highest, shall give them a crown.

LEADER: Praised be my Lord for our sister, the death of the body, from which no man escapeth. Woe to him who dieth in mortal sin! Blessed are they who are found walking by Thy

*As used by the Epworth-Euclid Methodist Church, Cleveland, Ohio.

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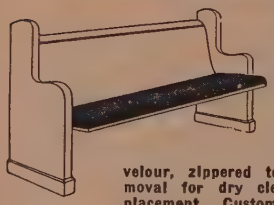

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most holy will, for the second death shall have no power to do them harm.

PEOPLE: Praise ye and bless the Lord, and give thanks unto him and serve him with great humility. Amen.

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This service takes account of the progression of time. It leads the worshipper step by step through the experiences of the Last Week.

The Preparation

The Organ Prelude: "Crucifixus"—S. Karg-Elert.
The Invocation—the minister
The Lord's Prayer—by all
The Lighting of the Candles†
The Hymn of Penitence—"In the Hour of Trial"

The Upper Room

"In the Upper Room"—according to Luke
The Hymn of the Supper—"Bread of the World"

Gethsemane

The Hymn of Victorious Struggle—"'Tis Midnight and on Olive's Brow"
"In the Garden"—according to Matthew
"Gethsemane" — Ella Wheeler Wilcox
"Thy Will Be Done"—G. A. Studdert-Kennedy

Calvary

"The Crucifixion"—according to John
"I Am the Cross"—William L. Stidger
The Hymn of Humility Before the Cross—"When I Survey the Wondrous Cross"

The Observance of the Lord's Supper

The Call to Communion and Response—

MINISTER: Christ, our Passover, is sacrificed for us. Therefore let us keep the feast in sincerity and truth.

PEOPLE: Behold the Lamb of God, which taketh away the sin of the world.

ALL: Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

The Prayer of Thanksgiving for the Bread

The Distribution of the Bread:

(Let none eat until the minister directs, that all may partake together.)

MINISTER: Let us eat of this bread in remembrance of Christ and may the life which was in Him be in us also.

(Let all eat together.)

MINISTER: In like manner also He took the cup, saying: This cup is the new covenant in my blood: This do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come.

The Prayer of Thanksgiving for the Cup

The Distribution of the Emblem of His Blood:

(Let the cups be held until all are directed to drink together.)

MINISTER: Let us drink this cup in remembrance of Christ and may the spirit in which He died be our spirit.

(Let all drink together.)

The Collection of the Cups

The After Communion Praise:

MINISTER: Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all.

Calvary Today

A Hymn of the Cross—"Jesus Keep Me Near the Cross"
(First stanza only. The people seated.)
"There Is a Man on the Cross"—Elizabeth Cheney
"A New Gethsemane"—Hazel R. Kerr
"Crucifixion"—George Frederick Scott

Into the Shadows

"Deserted of Man"—according to Mark
"The Extinguishing of All Candles Save One‡
The Benediction

(At the close of the service let all worshippers remain in their pews until dismissed row at a time by the ushers. Let all leave in unbroken silence, keeping the solemn peace of the hour until the last worshipper has left the building.)

The Organ Postlude — "Were You There" — Spiritual

*As used in First Christian Church, Mount Sterling, Illinois. Norma C. Brown, minister.
†One huge candle surrounded with ninety other candles made the setting.

‡The candles are extinguished one by one, the light growing more dim. The last of the small candles dies out as the minister concludes the lesson.

GOOD FRIDAY REPROACHES*

PASTOR: O my people, what have I done unto thee, or wherein have I wearied thee? Answer me. Because I brought thee forth out of the land of Egypt, thou has prepared a cross for thy Saviour.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the

*As used in the First English Lutheran Church, Toledo, Ohio. John Schmidt, pastor.

(Turn to page 76)

They Say-What Say They? Let Them Say*

Our Friend

I don't want your magazine. I consider it un-American, pro-Russian and anti-Christian.

Donald F. Peel, Gridley, California

* * *

Courageous Editorial

Allow me to congratulate you on the editorial concerning ministers holding the line. Such an editorial at this time is a brave and useful thing.

Correll M. Julian, Berkeley, California

* * *

Seven Scourges of the Rural Church

The article by Philip Jerome Cleveland should have the widest possible circulation. Will you put it in leaflet form? Cleveland hits the bull's eye in his analysis. Most preachers have come up from small town and country churches. If the fountains run dry where will the streams be?

Floyd Allan Bash, Palestine, Texas

* * *

Rural Areas Over-Churched

After reading Philip Jerome Cleveland's "The Seven Scourges of the Rural Church" I am reminded of a cartoonist's map I've seen indicating a New Yorker's conception of the United States; the Great Lakes are small fishing holes just beyond the western border of the state, the Rocky Mountains are a few misplaced boulders on the far shore of the lakes and the Pacific Coast is a half-day hike beyond the state line. In my nine years in the ministry I have had experiences which lead me to conclude that the experiences of Brother Cleveland are just not typical of the whole United States.

I can heartily agree with the condemnation of the class and race consciousness in our church today. There are too many instances of the reluctance of the whole church, not merely the rural church, to stand out on serious issues. Slow progress may be seen but our world must come to better solutions of our "white supremacy" complexes if we expect to survive.

There are too many examples of the protestings that good leadership is scarce and many doors are closed. I cannot agree that this is bad in the way indicated. There have been major population shifts in many rural areas. Most of the rural communities that I have come to know certainly are overchurched rather than underchurched. Leadership talent is spread too thin, greatly overworked because we must preserve our local and denominational traditions regardless of the welfare of the community. I am confident that many problems now faced by the rural and small town churches could be best helped by the elimination of the senseless duplication and competition that have plagued all the years that I have been in the ministry, and many others as well.

Brother Cleveland's suggested solutions sound very

*Most letters must be abridged to economize space. The editor attempts to preserve the part which best expresses the writer's point of view.

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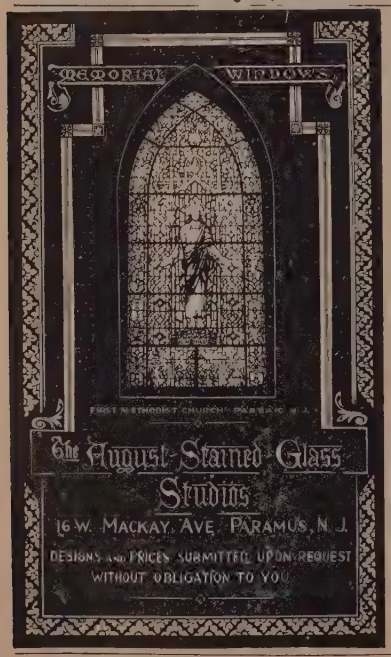

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good but they must be based on a more accurate diagnosis of the ills.

Paul J. Johnson,
Wolbach, Nebraska

* * *

Cleveland Is Right

Thanks for the article by Philip Jerome Cleveland. As one who has devoted ten years to serving small rural churches I can fully appreciate what he has said. Surely the article deserves wide distribution.

Fizwilliam, New Hampshire
Ernest R. Calvert,

* * *

High Potential Church

I have read the "Seven Scourges of the Rural Church" which appeared in your January issue. I am interested to know just what Author Cleveland means when he calls the Congregational Church, "The High Potential Church."

From publicity material of one subsidized church I find the basic operating budget of $5,000 per year has been guaranteed for three years by the National Home Mission Society and the State Conference of which it is a member. In order to get this church started in a suburban community a parsonage and site were purchased by the Board of Home Missions at a cost of $27,905. Later a church unit was constructed for $40,000. Other items could be added. Meanwhile there are rural churches in the state which are barely existing. Personally I don't like this inequality.

Fred Smith,
Ellis, Kansas

Easter Worship Suggestions

(From page 74)

world, have mercy upon us.

PASTOR: Because I led thee through the desert forty years, and fed thee with manna, and brought thee to a land exceeding good, thou hast prepared a cross for thy saviour.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

PASTOR: Before thee I opened the sea; and thou hast opened my side with a spear.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

PASTOR: I went before thee in a pillar of cloud; and thou hast brought me to the judgment hall of Pilate.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

PASTOR: I fed thee with manna in the desert; and thou hast beaten me with blows and stripes.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

PASTOR: I made thee to drink the

(Turn to page 78)

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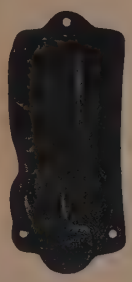

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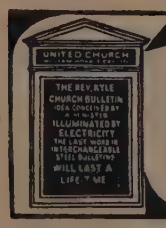

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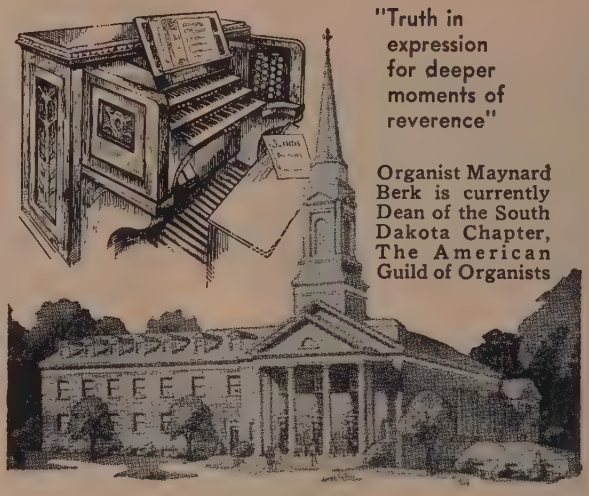

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Easter Worship Suggestions

(From page 76)

water of salvation from the rock; and thou hast made me to drink gall and vinegar.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

PASTOR: I smote kings for thy sake; and thou hast smitten my head with a reed.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

PASTOR: I gave thee a royal sceptre; and thou hast given to my head a crown of thorns.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

(Turn to page 79)

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This question is being raised by hundreds of churches. Other churches, not so wise, have simply concluded that this is not the time to build a new church or undertake an improvement program, and have therefore very unwisely ceased all planning. The answer may positively be given that this is the time to plan new church buildings and improvements, because they are needed in thousands of situations, if churches are to fulfill their divinely appointed responsibilities.

This is also the time to proceed aggressively and constructively in raising funds for any possibly needed building improvements likely to be undertaken within the next five or ten years.

At the present moment there is no indication that the Government will place restrictions upon church building. The Government has already placed certain limitations upon civilian use of certain metals, but architects can provide substitutions in their plans for these restricted items.

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*300 Fourth Avenue, New York 10, New York.

Easter Worship Suggestions

(From page 78)

PASTOR: I lifted thee up with great power; and thou hast hung me upon the gibbet of the cross.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

PASTOR: What more could I have done unto thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit, and thou art become very bitter unto me; for vinegar mingled with gall thou gavest me to quench my thirst and with a lance hast thou pierced the side of thy Saviour.

PEOPLE: O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace.

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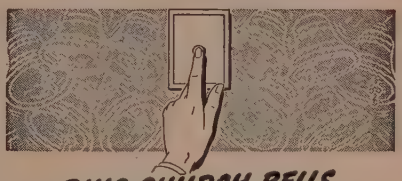
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THE PARABLE OF THE USHERS*

Uttered by the Bishop of Bergenfield

It came to pass on a certain Sunday morning that some people were sent of God to attend a church. Because of its imposing structure and friendly exterior they selected South Church.

Mr. and Mrs. Early arrived at 10:50. There was one usher on hand. (There should have been four at 10:45.) This one usher was very busy in small talk with some friends and never noticed the new arrivals, who stood for a moment, slipped into the last pew and hoped they were in the right place.

Mr. and Mrs. Ontime and a child arrived at 10:57. There were now two ushers—but they were both at the same door discussing the television show of the night before. One of them rushed over to the arrivals. He dropped bulletins into their outstretched hands and retreated to resume his conversation. Mr. and Mrs. Ontime looked at each other, then looked about confusedly and finally selected a pew toward the rear of the east or west side.

10:59—The church was now fairly well filled but there were good seats toward the front. Three ushers were present, but one door was still unattended. At this point Mrs. Newcomer arrived. Without a smile or a word of greeting an usher stiff-armed her with a bulletin and then stood there like a statue. Mrs. Newcomer stood on tiptoe and looked over the heads of the congregation to see where there was a seat available. Finally, timidly, she moved down an aisle, hoping not to attract too much attention.

11:05—And Mr. Late arrived in a flurry of haste. Four ushers were now covering the doors—each with his eyes glued to the hymn book. Mr. Late walked down an aisle and slipped into a seat without a bulletin.

Now it came to pass that because some ushers of South Church did not come on time, did not seat people, (especially strangers) did not smile a welcome and often did not notify the chairman when they could not serve, the strangers formed unkind opinions of South Church which were somewhat modified by the orderliness with which the offering was received.

It further came to pass that after the service these people went back to their homes and talked over the back fence and by telephone. They said the church was beautiful, the service was nice, the choir was good, the sermon was tolerable, but they preferred a church that had ushers that ushed. And thus it was that they went not anymore to South Church.

LET HIM THAT USHERS REALLY USH.

*This parable was written and distributed by Fred H. Wirth, minister of Old South Church, Bergenfield, New Jersey.

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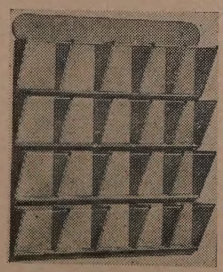

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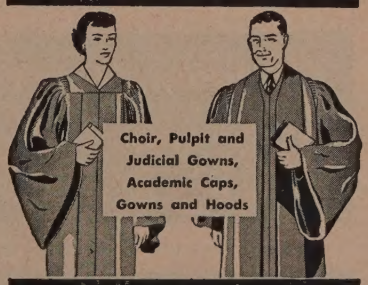

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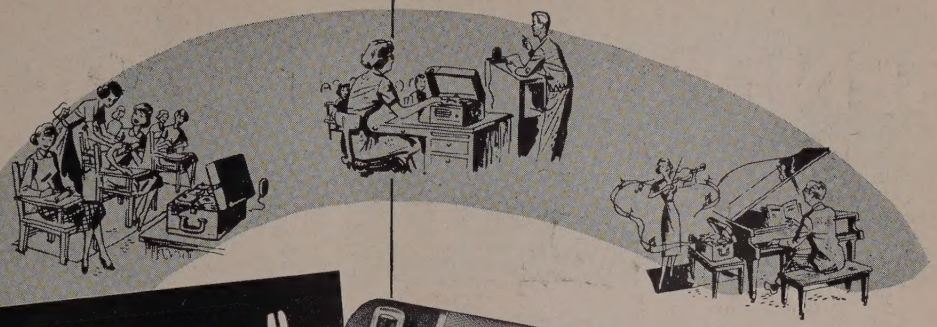

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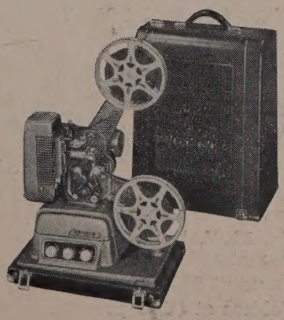

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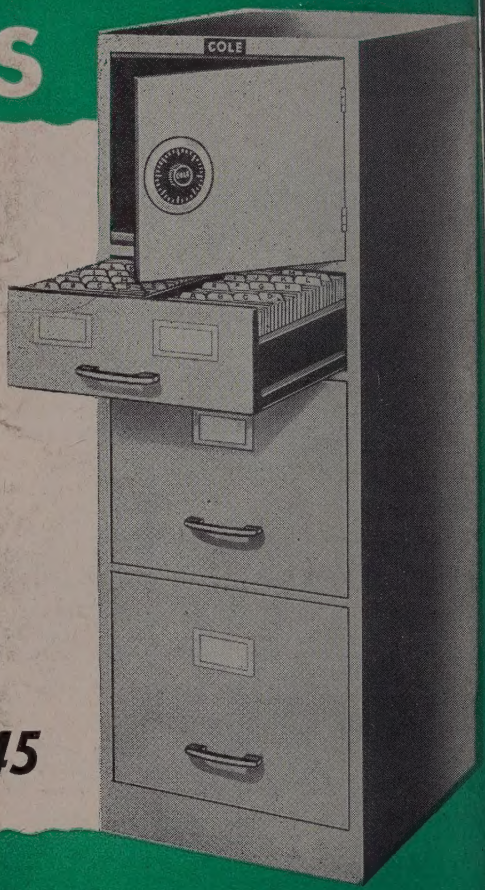

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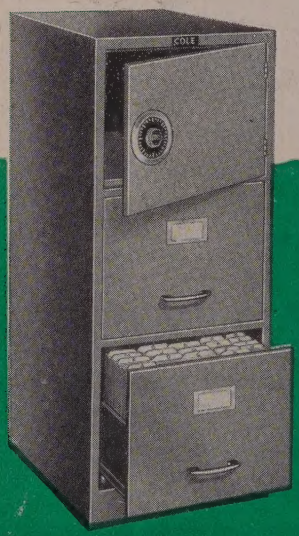

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